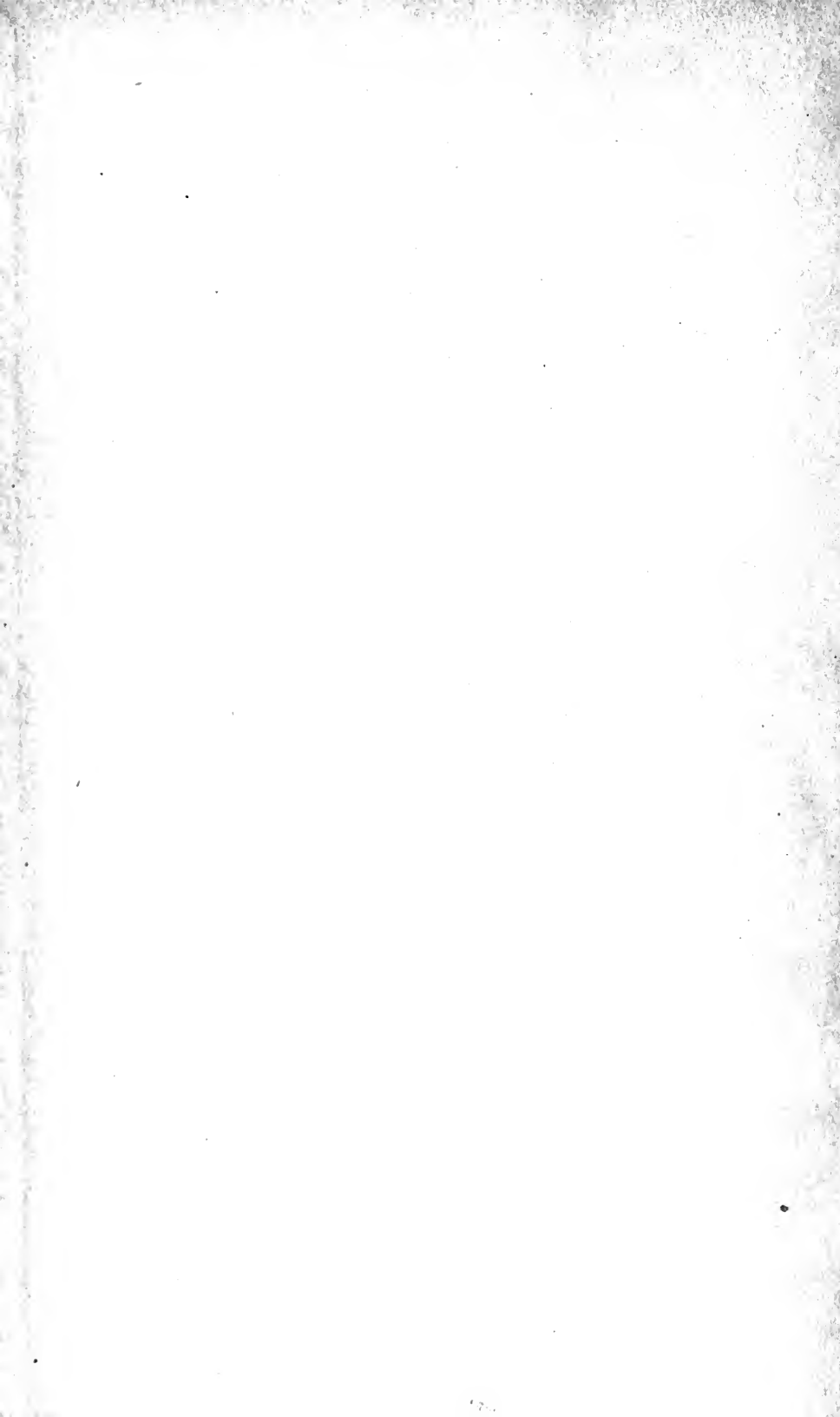




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# THE HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Charles Snow Thayer. *Associate Editor*: — John James Moment.

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The appearance of this number of the RECORD, due November first, has been delayed for a month because of the extensive strike of the Typographical Union. Such an incident does not tend to produce that state of philosophic calm in which, theoretically at least, such occurrences should be discussed. The editors accordingly refrain from comment.

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The RECORD publishes in this issue two articles, both of which are of somewhat unusual length and both of which, it is believed, will prove of unusual interest. For some years now it has been the custom of Hartford Seminary to open the year with an address by one of the professors. The speaker this year was Dr. C. S. Beardslee, professor of Biblical Dogmatics and Ethics. He selected for his theme one of the towering characters of American history and submitted it to an analysis with the purpose of revealing through concrete examination vital and essential ethical principles. The result was a sketch having great interest both as an analysis of the character of the "Saviour of his Country" and as a study of ethical ideals. It suggests a method of treating ethics which if properly developed would be of great pedagogical value.

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The second article is the thesis for the degree of Bachelor of Divinity presented by a Japanese student, graduating with his class last summer from Hartford Seminary. It has seemed best to print in the precise form in which it was originally written rather

than to run the risk of sacrificing something of the charm of individuality in the effort to change it from the thetical to the magazine form. The paper contributes to the student of comparative religions an interesting picture of a pre-Lutheran Luther working out on a Buddhistic basis a Japanese doctrine of Justification by Faith.

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The topic of Comparative Religion is receiving not a little impulse this season from the lectures of Samuel Sathianadhan, LL.D., Professor of Mental and Moral Philosophy in the Presidency College, Madras, India. During the month of November Dr. Sathianadhan delivered in Hosmer Hall five lectures on the "Indian Philosophical Systems as related to Christianity." The point of view of a scholarly and well-trained Indian Christian proved to be illuminating as respects both the likenesses and differences between the oriental and the occidental religious consciousness. The lecturer's clearness of vision and simplicity of exposition, together with his admirable appreciation of perspective, made his addresses of very unusual interest; and his evident freedom from either Hindu or Christian dogmatism lifted his comparison of the two religions, and his elucidation of the superior worth of Christianity, to the plane of calm and deliberated judgments of great positive value. We are glad to be informed that his lectures are, before long, to appear in book form.

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Such papers as Mr. Tanaka's and such addresses as Dr. Sathianadhan's give a distinctive significance to the modern tendency to submit Christianity to a new analysis. What is the essence of Christianity? This is the persistent question. Many and varied are the answers. It would simplify matters if the question were divided. Perhaps it should be separated into several questions. What was the Christianity of Jesus? What was the Christianity of Peter? Of Paul? Of John? Of the Apologists? Of the Anti-Gnostic Writers? Of Origen? Of Athanasius? Of Augustine? Of the Scholastics? Of the Reformers? Of this or that church or school of modern times? Plainly the answer will depend upon the historical delimitation of the question. But here the greatest diversity of view prevails among us. Ask a Roman Catholic and he will refer you with considerable confidence to Thomas Aquinas. Ask a Presbyterian and he will name John Calvin with a show of doggedness.



Ask the followers of Albrecht Ritschl and each of them will tell you what Christianity *ought to be*. A consensus of view is clearly impossible until an agreement be reached as to whose Christianity is to be analyzed and estimated. It may, however, be contended that the essential elements of Christianity have persisted from the beginning and under all circumstances down through the centuries, and still persist. But if so, what are those elements? Has any new element been added since the faith was first delivered to the saints? If so, what and when? Moreover, have any elements persisted from the beginning that are not of the essence of Christianity? If so, what are they? Again there is a babel of voices.

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Another cause of confusion is the failure to realize that the Christian religion has many elements common to other great religions. Christianity was, indeed, the fulfilment of one great religion, and that religion had filled out many others and had become to a degree the heir of all. Our first inquiry, then, should be as to what are the peculiar elements or distinguishing characteristics of the Christian religion; or, better still, what were the elements which were originally peculiar to the Christian faith. Did, indeed, the founder of Christianity introduce anything essentially new and make it structurally indispensable in the faith of his followers? The answer to this question is affirmative. But the difficulty now lies in determining what Jesus really did and taught, and how he intended his disciples to construe his message and life-work. We are largely dependent upon the testimony of his disciples as to the character and import of his words and deeds and life. Is it not fair to assume that Jesus succeeded in lodging in their minds and hearts the fundamentals of his religion? When they had recovered their poise, viewed his career and teaching as a whole, and tested his promises by experience, the residuum must have been the essence of *his* Christianity.

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Setting aside now the great truths more or less common to all great religions, and especially preëminent in the Hebrew religion, such as the fatherhood of God, the brotherhood of man, the need of salvation, assurance of the future life, and the like, let us ask what Jesus added to these articles of faith, that was peculiarly his own. Here is a line of inquiry that promises well. If now we turn to our sources and ask the first disciples what

Jesus added to their religion, we shall get a fairly specific answer. Paul surely should not be neglected. Indeed, he is our best witness. He was plainly a primitive disciple, and was the first to clearly distinguish between Christianity and Judaism. He has told us very specifically what were the new elements in his Christian faith, or rather what was the absolutely new element in that faith. Students of St. Paul will not differ greatly regarding this point. The apostle certainly leaves us in no doubt as to the foundation upon which he was building his hopes. He preached Christ and Him crucified, — to the Jews a stumbling block, to the Gentiles foolishness. Yet therein for him lay the power of God and the wisdom of God. Faith in the crucified Christ was what made Paul a Christian. He became reconciled to God through the death of his Son, and thereafter for Paul to live was Christ. This was the cardinal fact and truth in his Christianity. Salvation through the sufferings of the Saviour was the deepest and dearest conviction of his heart. This was the one absolutely new and essential element in his Christian faith. Other things were, to be sure, essential, but they had been essential while he was yet living as a Jew, and before his conversion to Christ. Many of the articles of his former faith had, of course, been greatly purified and exalted and some of them had been entirely abolished. Those that had survived were such as Jesus himself bore witness to and sanctioned by word and deed. These, however, were not sufficient to make a man a Christian. Faith in the sacrificial death of Christ was alone sufficient to make Saul a new man in Christ Jesus.

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The testimony of Paul is in essential harmony with the common Christian faith of those early days. The early chapters of the book of the Acts and the First Epistle of Peter, bear witness to the same attitude of mind toward the reconciling death of Jesus. The Epistle to the Hebrews is largely devoted to this theme. There is no evidence in any of the early sources of a conflict of view on this question. Paul and the Twelve never clashed concerning the significance of Jesus Christ and the Cross to the Christian faith. They disputed about other questions, but not about this. Unless there had been substantial agreement concerning this cardinal doctrine, we should certainly find traces of the controversy in the early literature. We can, therefore, safely conclude that the sacrificial atonement was the constituting principle of Apostolic Christianity.

ABRAHAM LINCOLN,— A STUDY IN ETHICS.

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To such as smile at the thought of inviting Ethics and Politics and Theology to touch elbows within the narrow bounds of a single public address it is recommended to recall the vision of Witte and Roosevelt and Komura, standing at an identical moment, not merely between the arms of a single bay, nor even upon the deck of a single ship, but within the focus of a single lens. That picture is as suggestive as it is rare. The central figure, towards whom the other two have traversed opposite hemispheres, is an American, a man for the hour. What man may dare he undertakes; though whether he is following or outpacing Providence may not as yet be altogether clear. In any case there opens a new era in world diplomacy. And a seeing eye sees other forms and forces there. And these other aids are not the deck and gunnery of a modern battleship. No, the footing and reinforcement which steadied and girded the towering achievements of our gallant President were provided by the trained hand and eye of another man for the hour. The world had been made ready for that scene upon the *Mayflower* by learning that the proposition of even, open justice among all nations may be set beyond the reach of all slander and disrespect, if only offered with the God-like candor and childlike modesty of our lamented Secretary Hay.

Nor was John Hay an accident. He had a finished training. The inmost true origin of his original, upright statesmanship is easy to find and understand. As a lad his life fell in with Lincoln. His youth and thoughtful early manhood all lay within the shadow of that majesty. The life and lot, the heart and thought, the toil and sacrifice of Lincoln were the seed that yielded in the statesmanship of John Hay a hundred fold. In that *Mayflower* scene Hay stands back of Roosevelt; and Lincoln overshadows Hay. In many another modern council chamber that gaunt form towers behind, laying upon the ripening decision the mighty pressure of his gentle hand. Lincoln is to-day in the field of politics a moral sovereign. His features well deserve unveiling again.

In approaching this study one phase of Lincoln's life compels

our first attention. This is the question of his education, of his outfit intellectually. What was the measure of his mind? Had he any proper scholarship? Were his mental powers able to hold up a spreading, lasting, brightening influence and fame? What was the girth of his knowledge? Where ran the roots of his wisdom? Had he a mobile mind? Was his thinking accurate? Had he any axioms? Was his reasoning coherent, logical? Could he be called in any proper sense a political philosopher? Was his statesmanship a broad, well-poised and stable art, able to bear the light and stand the test of high and ripened scholarship? Or was Lincoln only a plain, untutored man, whose ignorance and mental incapacity need our amplest charity, as our ampler learning submits his labors to a close research?

One thing is sure. Enduring power in any realm must be based in truth. Error, ignorance—no better than falsehood and dark guile—can never survive the light. Truth is pitiless everywhere, not least in the realm of Ethics. If Lincoln's moral influence is to stand and rule, it must be possible to prove him not alone a moralist, but a sage.

Touching this factor in his life, Lincoln, always modest as a child, always spoke in humble phrase. "Education defective"—was his brief entry when filling out a memorandum at the age of 49. A year later in a fuller statement of his life, speaking of the "wild region" where he "grew up" he says:—"There were some schools. There was absolutely nothing to excite ambition for education. Of course when I came of age, I did not know much. Still, somehow, I could read, write, and cipher to the rule of three, but that was all. I have not been to school since (this at the age of 50). The little advance I now have upon this store of education I have picked up from time to time under the pressure of necessity."

This is painfully explicit, though also painfully brief. Just when and just how he made his "little advance" it is none too easy to say. At about the age of 22 he found by accident a copy of Blackstone. We have two glimpses of him immersed in this. From the age of 25 to 30 years he sat for three successive terms in the Legislature of Illinois. Then he says he studied law. This carried him to 1839. From then to 1854, especially from 1848, he practiced law. Here is for this study the obscure period in his life. As to his studies we can only guess.

But the man who emerged in 1854 stood full-grown—a trained and furnished intellect, an athlete in logic, a finished orator, a statesman of the foremost grade. Here he showed himself. Those preceding years could not have been idle. They must have been struggling, seasoning, ripening years. But all was undisclosed. As he says, "He kept still." His outburst in 1854 was an immense surprise. From then until 1860 the demonstrations of his intellectual strength were amazing. Then, if never before, he proved himself a student. His mind showed its store and power.

The problem that aroused him was the Nebraska Bill. This Bill uncovered a conspiracy, as he thought, to fix slavery in honor everywhere and forever. This opened into a mighty study—the relation of slavery to the Constitution. Into the deeps and reaches and meanings and issues of that problem he delved untiringly, insistently, historically, exhaustively—until one is compelled to say, not merely here is true scholarship, but here scholarship has become heroic. This is the period—1854-1860—in which to study and test the very fiber of Lincoln's mind, as a reasoning investigating instrument embattling with a towering and intricate theme. Here one can make any test to which the action and outcome of student life can anywhere be reduced. Here are true research, careful pondering, and finished published report—research that shows ideal historic sense; judgment that was never a conjecture, but a conclusion drawn out of prolonged, deliberate thought, and which years are silently stamping as unerringly correct; and a manner of announcing his findings that attains almost to the refinement of dramatic art.

In testing the action of Lincoln's intellect in this period of six years, one is tempted to select its earliest speech. In his own words that speech was his "connected view" of "National" concerns. It seems incredible to say; but it is verily true that into that one utterance was distilled all the essence of all that Lincoln the statesman ever said or did. Let anyone read and study it with an attentive eye upon its open testimony to Lincoln's scholarly instinct and mental force—noting its clusters of details, its range of view, its many articulations, its judicial fairness, its notable candor, its easy familiarity with pertinent facts, its ideal cautiousness, and its welded and ponderous unity. None of these tokens of a worthy intellectuality lie indistinct. They shine and witness everywhere, sure tokens of a well stocked, balanced mind.

But another utterance of this period, standing near its close, may be the classic evidence of the acuteness and virility of Lincoln's intellect. This is his speech in Cooper Institute in February, 1860 — especially the opening half.

This address opens with characteristic modesty. Its first two sentences run thus:—"The facts with which I shall deal this evening are mainly old and familiar; nor is there anything new in the use I shall make of them." But let any man mentally feel and finger all the phrases of that discourse, as one might finger and feel all the tendons and muscles of a race horse. There is not a paragraph within that earlier part but bears the polish of a perfect scholarship. Single sentences in that survey must have cost Lincoln weeks of investigation.

The text he chose was a word of Douglas about the right of our Federal Government to control slavery in the Federal Territories. The question was this:—"Does the proper division of local from Federal authority, or anything in the Constitution forbid our Federal Government to control as to slavery in our Federal Territories?" Upon this Douglas answered, "Yes, they do so forbid." And to fortify his claim he added these words:—"Our fathers, when they framed the government under which we live, understood this question just as well, and even better than we." This was an appeal to history, and upon a theme involving the relation of the Union to its parts, the standing of our Territories, the meaning of the Constitution, and at the heart of the whole the moral problem of slavery.

This was a theme for a master. Lincoln took it up from the side of history. He phrases his thesis thus:—"Did our fathers, who framed the government under which we live, understand the Federal Government to be prohibited from exercising control as to slavery in the Federal Territories?" He gave his answer, "No."

For the so-called "fathers" he took the 39 men who signed the Constitution. From the thesis, as defined by Douglas, he never deviated by the breadth of a hair. His grip upon the precise dimensions of the question was almost painfully tenacious. He refused all other witnesses, "however distinguished"; and declined all attention to "any other phase" of the general question of slavery. It may be roundly said, never did any investigator better illustrate all the excellences of scholarly research. There is no doubt of this. One of the marvels of that discussion is its

scholastic note. It reads almost like a lecture syllabus. It is not so much dotted as constituted of figures and names, facts and dates. His aim was to gather from the records of those days all that any and every one of those 39 men ever said or thought or did upon that narrowly specified theme. No student of our National life ever did a finer piece of work. Let any man who inclines to discount this man's mental worth take time to ponder this one fragment of this one speech—it covers little over half a dozen pages in his works—and he will soon begin to wonder. And soon his mind will welcome that dim legend about this modest patriot "browsing," as the word runs, in a certain period of his life, among the libraries of Illinois.

But in calling this sample of Lincoln's public speech scholastic, it must never be judged that the Cooper Institute address was dull or dry. It was athrill with life, replete with juice and light. It was a lively argument. It was a mental duel. There the great protagonist for universal liberty was poising and striking for his life. Interest in its delivery was intense, though he was facing the strongest intellects of our national metropolis. This only heightens the marvel of his living scholar's art. It was a scholar's triumph. And in its rousing culmination it is not easy to say whether it is the finished scholar or the finished orator whom we hear, when with all the certainty of a sun-clear intellect and all the ardor of a heart on fire he exclaimed, speaking of those 39 men and of his contested theme:—"I defy any man to show that any one of them ever, in his whole life, declared that in his understanding, any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal Government to control as to slavery in the Federal Territories. I go a step farther. I defy anyone to show that any living man in the whole world ever did, prior to the beginning of the present century (and I might almost say, prior to the beginning of the last half of the present century) declare that in his understanding any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal Government to control as to slavery in the Federal Territories. To those who now so declare I give not only our fathers who framed the government under which we live, but with them all other living men within the century in which it was framed in which to search, and they shall not be able to find the evidence of a single man to agree with them."

There spoke no demagogue—no rude, untutored man. There spoke a scholar—a man for whom no learned guild need to frame apologies. He, even he, could illustrate an almost infinite patience of research and an almost infallible precision.

And now must follow what seems still more extraordinary. This discourse in Cooper Institute, with its almost ideal demonstration of a scholar's power, may be taken as a type and sample of the man. Lincoln was a scholar by instinct, and within his field he was as a scholar a master. He seems to have had our National history by heart. This shows, not so much in his habitual reference thereto, as in the peculiar method of making such references. He must have studied the annals of our American life like an stitution. He knew just where the army fought, just what the It seems to have come to be incarnate in himself—bone of his bone. He marched with Washington. He resisted Britain. He fought the Hessians. He suffered at Trenton. He argued out our case with Jefferson. He wrote the Declaration. He framed the Constitution. He knew just where the army fought, just what the army won. He was a son of the Revolution. He counted all our years, like a mother with her first-born child. Hear the fondling note in all his mention of this nation's growing, changing years,—her "160 years," her "four score and seven years," her "82 years," her "near 80 years," her "78 years," her "over 70 years," her "more than 50 years," her "28 years," her "36 years," her "less than 8 years," her "5 years ago," her "about 1 year after," her "1st century." How affectionately he itemized her life. For all our history, to its minutest scrap he had religious reverence. Lincoln was a patriot indeed. And his patriotism was intelligent. When he assumed the office of President in 1861 no man in all the land knew better wherefore he was summoned or what was then at stake. All the meaning of all our past lay solvent in his thought. He was the representative American. In him, as in no other man, our freight and stress and destiny were most exactly poised. Athens had a Socrates, and Plato deemed those two enough. America had her Lincoln fit to be Chief Magistrate, because in his red blood all the essence of her life distilled. In the hour of her deepest need he was her ablest counsellor. And he became our sanest counsellor by no happy accident. It was the outcome of Titanic toil. He searched, he proved, he welded together the elements and



unions of our civic life with all the burning eagerness and mental energy of an Augustine.

This study made Lincoln a philosopher. It is true his wisdom was political; and his politics were American. But American civic life, as pondered and digested by Lincoln, filled wide horizons and high meridians. As he examined our career three principles became the major luminaries of his thought—Freedom, Union, Justice. And these three agreed in the one supreme political postulate:—"All men are created equal." This brief phrase embodied and published the sum of Lincoln's political faith. So mightily could his thinking penetrate and unify. He was a true philosopher. He knew his task, and he knew its end. American tho' he was, he was no mere American. He searched afar. From the time of Adam to his own Decree of Freedom his patient vision searched. He scanned all ways of kings, as also all the lot and fate of people he called "plain." He probed like Plato to see what government really means. He studied for the roots of human selfishness. He watched attentively the immortal buoyancy of man's passion and resolution to be free. He traced the sinews of well-leashed syllogisms, until his logic became invincible. He trained his eye to fasten on what he called "the central idea." His thinking became fully tranquillized only when attached to things imperishable, questions that were, as he phrased it, "durable." And all this guided him to an understanding of those common traits inherent everywhere in what he specified as "human nature." This guided him to the ultimate dualism in "right" and "wrong," toward which he was always swinging his debates. And this directed his thinking always ultimately up to God. Such was the range and substance of his philosophy.

And so Lincoln came to be a prophet. He studied life. The matters he examined were in constant evolution. Forces were pressing, issues were rising all the while. These were his facts. On this he pondered. His philosophy was a discovery of a trend. And so he became a prophet. He was continually forecasting and foretelling. He was always sketching the shadows of coming events. His main onslaught upon Douglas took this form. He argued that Douglas and others were in the secret of a "conspiracy." And his great achievement in that debate may be stated as a shrewd disclosure and disruption of their design. He saw the "tendency" of events. This was his mightiest ministry—

the making plain whither movements "drift." He had an eye to spy out the "vanguard" of evils yet to come.

It was this that gave him that almost superhuman steadiness in the awful darkness and tumult of the war. He had studied the nature of man, the nature of government, the nature of our American Constitution, the nature of our unfolding history, and the nature of current party affiliations until distant issues stood clear, and no passing defeat, though repeated a hundred times, could overwhelm his will. He saw that he was facing a final test. He knew that "all coming time" was involved. He knew that "nobody would have a chance to pilot this good old ship of the Union on another voyage," if his time did not make common cause to make her safe. And all this stable hopefulness was the normal outcome of a strictly scholarly research. He won this vantage ground by his study—by downright, ideal study—study exact, exhaustive, complete. His winnings as a statesman were his earnings as a scholar. They are the harvest of his patient intellectual husbandry.

Another durable and evident demonstration of Lincoln's intellectual force is his English style. The more one peruses over Lincoln's paragraphs the more he is caught with a pleasurable sense of their refinement. They are finished, almost up to the grade of poetry. This must have been cultivated. Proof of this lies in the endless illustrations his writings show of his continual variation of phrase, while the sentiment continues the same. This comes clearest into view by a comparison of his formal State papers, such as his inaugurals and his messages to Congress, with his freer speeches, such as the Douglas debates. Lincoln's digest of our history, and of his own political policy was complete. His sway of words was as easy as his mastery of facts. Both were under constant practice. In the flux of life he was continually readjusting and restating his views. In thought and in speech alike he grew to be agile, graceful, free. Thus his English style became a beautiful, living bas-relief, molded into finished shape under the living pressure of the passing hour according to the careful unfolding of his mobile design. And so Lincoln's literary productions are one of the ornaments in the temple of art. And this too is an achievement of his intellect, an evidence of the fine energy of his mind. Grant, after visiting all the world magistrates of his time, said:—"Lincoln

impressed me as the greatest intellectual force with which I ever came in contact."

If anyone would test the caliber of Lincoln's mind, let him make a collection of the sage-like sayings that lie scattered through his works.\*

Such was Lincoln intellectually. His influence as a moralist, whatever it may have been or shall ever come to be, will never need apology from any one of us because it lacks in intellectual poise. Within his realm—the arena of American Statesmanship—one coefficient of his primacy is his athletic intellect. He had a God-like mind. He had a prophet's jealousy for Truth, and became her life-long worshiper. And so he won rare power to define, and judge and prophesy. His stature and his vesture became imperial because in him the very facts of life stand girt about with the abiding laws of thought. This fine mental energy supplies to Lincoln's influence and fame all needed light and atmosphere. The breath of life and the light of day are his. Reason was his cherished bride and he loved to walk with her beneath the open blue in a manly fellowship with Truth. And so his character became mature.

To the careful observation of that mature and manly character one phase shines constantly. This is his solid self-respect—the very core of personal nobility. Lincoln stood for a man's integrity. He was a born expounder and defender of a Bill of Rights. But a Code of Duty found in him just as hearty championship. All men had his honor. Here coiled his central impulse. That sentiment of the Declaration, "all men are created equal," was his watchword. And this was no grudging concession. It was not a mere conviction. It was an ardent passion.

When he saw that gang of twelve chained negroes on the Ohio flatboat, he says the sight was "a continual torment" to him. The thought of bondage fastened on any mortal man made him "miserable." "The condition of the negro slave in America," he said, "is scarcely less terrible to the contemplation of a free mind than that of the lost souls of the finally impenitent"—meaning as he said it, not at all their various physical discomforts or privations or even cruelties, but the dark hopelessness of their embondaged state. What roused him in 1854 were the signs he caught

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\* In illustration see selection of Maxims appended to this article.

that negro slavery in the United States was being made "perpetual." "Mammon is after him," he said, "ambition follows, philosophy follows, and the theology of the day is fast joining the cry. They have him in his prison house; they have searched his person, and left no prying instrument with him. One after another they have closed the heavy iron doors upon him; and now they have him, as it were, bolted in with a lock of a hundred keys, which can never be unlocked without the concurrence of every key. . . . And they stand musing as to what invention, in all the dominions of mind and matter, can be produced to make the impossibility of his escape more complete than it is."

This statement seems hyperbole. But Lincoln was little given to hyperbole. He was almost painfully cautious. And in this almost violent passage he has just emerged from one of his characteristic comparative historical studies into the evolution of slave conditions from the beginning. No, Lincoln was never more sober-minded or clear than in this address. What fired him was the outrage slavery visits on a man's integrity. It is bondage. It is the violent dispossession of a freeman's inborn and inalienable right to liberty. Slavery was something Lincoln did intensely hate — not for its concomitants. He knew and freely allowed that they might be, often were, congenial. He hated it for its naked self. It was "monstrously unjust." It was an invasion of human rights, the worst he could conceive — the worst form that extortion and despotism could possibly take. He felt the living at ease on any other man's forced toil to be a down-right robbery, a bare-faced tyranny. "If slavery is not wrong, nothing is wrong," he said. It assails one's self-respect. It annuls integrity. It robs God's freemen of their rights. And so out of pure respect for man he resented and resisted slavery and all oppression.

But Lincoln's jealousy to save to men their self-respect moved him not alone to free the slave. It moved him to defend the free. He knew that the enslaving of the slave imperiled the freedom of the free. Bind and doom, damn and forget the negro, said Lincoln, "and is the white man quite certain that the tyrant demon will not turn upon him too?" "This is a world of compensation," he said; "he who would be no slave must consent to have no slave." And again he said:—"Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it." And so that the white man, proud of his no-

bility, might retain his self-respect, he gave his life to the plea that slavery might be hedged about and put upon the way to disappear.

So Lincoln stood for the full integrity of every man. "All men are created equal." He loved human freedom. He did deeply admire the proposition that all government derives its just powers from the consent of the governed. That free consent was what Lincoln lived to guard. He would bring all men everywhere to a clear idea of their personal integrity. And he would have all men everywhere maintain that integrity, as they would maintain life.

It was this, and nothing else that forced him into war. He defined that struggle as "essentially a people's contest." As he conceived the war it was a fight for freedom against tyranny. It was a contest for the inherent majesty of man against his unjust and artificial abasement. This was his impassioned and immutable appeal. Give to all their rights, and righteousness will be enthroned. This was his sure confidence. "Why should there not be a patient confidence," he exclaimed, "in the ultimate justice of the people? Is there any better or equal hope in the world? If the Almighty Ruler of nations, with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people." On that ground of confidence in the righteousness of a nation filled with freemen invested in the equal possession of equal rights, he stood triumphantly, knowing that he was standing for "millions yet to be," for "the last best hope of earth."

This principle of personal self-respect, so simple, so rudimentary, but so sublime, so generously defended by Lincoln for all his fellow men, stood in Lincoln himself splendidly enthroned. He held it for himself. He was nature's freeman. He studied to be worthy of himself and, as he phrased it, to "keep a sense of kinship with the great God who made him." He was "Honest Abe," jealous of an unspotted name, and he watched his honor with a keen and seeing eye. He knew that a Supreme Court Justice was not a Congressman, that a Congressman was not a General, that a General was not a Cabinet officer, that a Cabinet official was not the President, and he knew that the President was neither one nor other of them all. He knew that all had several duties, that everyone had rights, that each one had his

proper place. He aimed to honor and acknowledge all of them with a due and fit respect. But he also knew the size of his own integrity as President, and as civilian. And so he could duly rebuke, while duly respecting them all.

He reminded Generals repeatedly that he, not any one of them, was Commander-in-Chief. He reminded Cabinet officials that he himself, not any member of his private council, was administrative Head. And he taught the Jurists of the land that no Jurist's judgment, though he be Chief Justice of the Court Supreme, could make sacred a decision based on error as to fact. And so he rebuked General Hooker with his sword, corrected Justice Taney in his robes, and told Seward in his chair of State, if aught was to be done by his administration, he himself should be the doer. So mightily did the gentle Lincoln defend his own integrity.

One illustration of the place of moral integrity in the field of politics calls for carefulest explanation. It is the acme of Lincoln's statesmanship. It is his conduct of the definition and defense of our national self-respect. His clarity and valor here constitute his chief glory. They shine throughout his Presidency. But no single instance will ever outrank his handling of the Fort Sumter incident in the opening weeks of his administration. During the four months between Lincoln's election and his inauguration stupendous things occurred. Under the violent stress of the question of slavery certain States, fearing that under Lincoln's oncoming administration the institution would be annulled or impaired, claimed the right to withdraw from the Union. To this end, during those four months, the honor of the Union came under grave reproach. At first it was a question, then a challenge, then defiance, then incipient insurrection, then secession fast ripening toward rebellion. National arsenals and forts and customs and mints were seized and subverted toward insurgent ends, and seven States stood seceders.

Meanwhile Lincoln, the predestined primate of our national life, was doomed to sit impotent and mute, with no more power than the humblest civilian, if even as much, to strike a blow or say a word. And so it came to pass that when Lincoln took his solemn oath to pay throughout his official life supreme respect to the Constitution of the United States, that stately symbol and bond of our national unity stood covered with disrespect and in peril of its very life.

Then Lincoln came to his full estate. He bore an unassuming mien. But his blood was up. He took the President's oath, and never was that pledge to preserve, protect, and defend the Constitution more reverently or resolutely assumed. By that oath one duty stood supreme. It was for him to maintain the integrity of the Federal Republic inviolate. That was the one burden of his conscience; as he put it, the "key" to all the measures he pursued. Therein for the time being Lincoln and the Union became identified. His honor and the honor of the Republic merged. Here unveils the very altar and throne of his integrity. In his strong and sensitive soul throbbed the very pulse-beat of our national self-respect. He guarded the Nation's honor as a man would guard the honor of his bride.

And first he made the body of that honor plain. He said:—The fair outline of our national integrity shall be kept "so free from the power of ingenious sophistry that the world shall not be able to misunderstand it." And so in the fate of Sumter he set just what the Union's honor verily means naked upon the sky. He reduced it to a matter of food. The fort was closely besieged and near to surrender to insurgents from want of bread. And so it came to stand like this:—May a Nation leave its faithful garrison to famish? Must a government supply its officers at least with bread? May insurgents fire on a transport, when its sole mission is the carrying to a loyal fort the last support of life? If seceders from a Union fire upon a vessel bearing bread to Union devotees, may such seceders go unrebuked? When through want of food a trusty garrison must soon capitulate or starve, can the challenged Government retain its true integrity and remain inert?

Thus the issue under Lincoln's hand came clear. Then he acted. First he notified the seceding Governor that attempt would be made to supply Fort Sumter "with provisions only," with no increase of arms, no men, no ammunition. At that guns were fired by secession troops upon the fort. That action, as Lincoln put it, "forced" the war. For the Union "dissolution or blood" became compulsory. There national self-respect stood displayed in its lowest, plainest terms.

Then Lincoln's inner strength stood forth. He became a man of war. In that attitude his honor became elemental. His martial resolution was irreducible. The Union must be pre-

served—that was the substance of his oath—and while rebellion raged there must be war. This duty he argued down to axioms. “Continue to execute all the express provisions of our national Constitution, and the Union will endure forever.” Even in time of insurrection the Union stands unresolved. Even when States secede, they have not withdrawn. The bonds of Union are binding still. Secession is not only anarchy; it is perfidy. Government by popular vote is the ultimate political equity. “A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people.” Government of men by their own free vote, pliant and free as their free and pliant wills, shifting freely and with ease as free majorities shift—this is the best and fairest hope of man. To smite at that is to smite at equity in the very eye. To defend, and if need be die for that is to struggle and suffer for the perfect boon of full political righteousness. It was a war between ballots and bullets; so Lincoln phrased it. Are ballots the peaceful and rightful successors of bullets? When ballots have fairly and peacefully decided, can there be a successful appeal back to bullets? Or, as he put it again:—“Is there, in all republics, this inherent and fatal weakness? Must a government, of necessity, be too strong for the liberties of its own people, or too weak to maintain its own existence?”

Here his oath and his inclination became identified. Lincoln the President and Lincoln the civilian were one. That the Union should be preserved was his solemn obligation. That the Union should be preserved was also a kindling passion. If the Union could not be preserved, with its principle of government based on free and popular consent, he said in Independence Hall, “I was about to say I would rather be assassinated upon this spot.” And so, with all his heart, and with all his supreme official prestige, as though all the Nation’s honor and all the people’s hopes were embraced in him, for the eternal inviolability of the Federal bond, he closed with the rebels in war. The point at stake was honor; that honor was elemental.

And he stood just there impregnably throughout the war. He was besieged everlastingly to strike some compromise and end the havoc of the war, even though the Union’s honor might be somewhat blemished and impaired. To all such propositions he never ceased to say, and that instantly, that war would promptly



stop upon the first fair sign that the Union had a true respect in rebel hearts. But as long as rebellion held its front Lincoln stood adamant. The integrity of the Union in the supremacy of the Constitution he would not betray, though its assailants should lose their "all." He said to Seward in June of 1862 in a private note:—"I expect to maintain this contest until successful, or till I die, or am conquered, or my term expires, or Congress or the country forsake me." In this same note he said he could wish to appeal then to the country for 100,000 new troops; but he did not dare make the appeal for fear of a general panic or stampede. So firm he stood in so dark an hour. Two years later he said:—"We accepted this war for an object, a worthy object, and the war will end when that object is attained. Under God I hope it will never end until that time."

For this precisely, and alone for this—to save the honor of the Union—he decreed the freedom of the slave. That act was strictly a measure of war. He figured the probable damage of that decree to the rebels, and the probable gain to the Federals, as men figure horse power in the action of steam. Thus he projected his proclamation. And this was always his one defense. Freed slaves became Federal troops. They grew to be a substantial coefficient of the national strength. More than that, their aid became essential. As Lincoln said, that force is "by measurement more than we can lose and live." Thus the emancipation of the negro slave was an outgrowth of the onslaught upon the honor of the Union, and as such, an expression of Lincoln's sense of our national self-respect.

Here again the integrity of Lincoln the citizen and Lincoln the President stood forth in a perfect unison. When he wrote his name beneath that Decree of Freedom, it was a Presidential act. But within the President was the man, and that man was a man of honor, a man who would stay by his pledge. His promise to the slave was out. Slaves were freed. To that promise he affixed his guaranty. And again and again he pointed critics to that signature, saying:—"the promise being made, it must be kept." In that fealty he purposed to abide though he should be forsaken by the Nation entire. "If the people should," these were his words to Congress in 1864, "by whatever mode or means, make it an executive duty to re-enslave such persons, another, and not I, must be their instrument to perform it."

Such was Lincoln's integrity, far-seeing, brave, inflexible. As a civilian he was "Honest Abe." As an official he claimed and paid a full respect. As Chief Magistrate of a mighty Nation he demonstrated to all its parts and to all the world that, under the American Union justice and freedom remain forever inviolate.

But Lincoln was not all vigor. He was a marvel of forbearance. This shows in his early life—in his patient bearing the burdens and cancelling the debts of other men. But in the Presidency this trait appears majestic. It shines in that wise and masterly silence during those pre-inauguration days. It shines through that awful month of March, when Sumter stood unprovisioned and unsupported under the muzzles of Federal guns trained by insurgent hands. It shines in that short answer to Seward's insolent charge of incompetence. It shines pathetically in his strong endurance, albeit enforced, of cold-blooded, complaining neutrals throughout the North and South. Of them he said in 1862:—"The paralysis—the dead palsy—of the government in this whole struggle is, that this class of men will do nothing for the government, nothing for themselves, except demanding that the government shall not strike its open enemies, lest they be struck by accident." "I distrust the wisdom, if not the sincerity of friends who would hold my hands while my enemies stab me. This appeal of professed friends has paralyzed me more in this struggle than any other one thing." It shines when he sees captured fugitive slaves and says:—"I bite my lips and keep quiet." It shines all through a letter written in 1864, where he says:—"I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel. And yet . . . . I aver that, to this day, I have done no official act in mere deference to my abstract judgment and feeling on slavery." It shines like a meteor in his terse reply to Greeley. It shines in his cautious measurement of terms when he says in July '62:—"This government cannot much longer play a game in which it stakes all, and its enemies stake nothing." It shines in a letter of '63 running thus:—"Those comments constitute a fair specimen of what has occurred to me through life. I have endured a great deal of ridicule without much malice; and have received a great deal of kindness not quite free from ridicule. I am used to it." It shines in his letter to Gen. Meade af-

ter Gettysburg. He says:—"I am very, very grateful to you for the magnificent success . . . ; and I am sorry now to be the author of the slightest pain to you. But I was in such deep distress that I could not restrain some expression of it. I have been oppressed nearly ever since the battle of Gettysburg by what appeared to be evidences that yourself and Gen. Couch, and Gen. Smith were not seeking a collision with the enemy . . . What the evidences were, if you please, I hope to tell you at some time when we shall both feel better. . . My dear General, I do not believe you appreciate the magnitude of the misfortune involved in Lee's escape. . . . To have closed upon him would have ended the war. As it is the war will be prolonged indefinitely. . . . As you had learned that I was dissatisfied, I have thought it best to kindly tell you why." It shines in his patience and silence under the all but intolerable behavior of Secretary Chase. It shines in his answer to friends about the hostile plots of W. H. Davis:—"Let him push emancipation, and I don't care." It shines in a like reply to a like solicitude of friends over the popularity of Grant:—"If Grant can take Richmond, let him have the Presidency." It shines in his dealing with Gen. Hooker. He says:—"I have heard, in such a way as to believe it, of your saying recently that both the army and the government needed a dictator. Of course it was not for this, but in spite of it, that I have given you the command. Only those generals who gain successes can set up dictators. What I now ask of you is military success and I will risk the dictatorship." And then he made him head of the Army of the Potomac.

This forbearance appears impressively in his patient repetition of efforts to persuade the country, all or any part, to accept the principle of compensation for emancipated slaves. He never could get it to work.

As early as Nov. 26, '61, he drafted a bill proposing this plan to the State of Delaware. In March, '62, he made it the sole topic of a message to Congress, saying:—"In full view of my great responsibility to my God and to my country, I earnestly beg the attention of Congress and the people to the subject." He won its passage by Congress with a strong majority. But it was scorned by the South. Three days later he argued for it with the editor of the New York Times in a private note. The next day he explained and defended the measure with a delegation of Congressmen from border States.

Four days later he figured it out like a banker in a letter to a U. S. Senator. In May he referred to it again in most impressive language in a public proclamation, ending in an appeal of transcendent elegance and force. In July he summoned again a body of border-state representatives and plead with them with cogent eager eloquence to grandly meet the grandest opportunity of an age. In the same month he addressed again a special message to Congress on this theme. In December of '62 in his annual message to Congress he argued the matter to the extent of three-eighths of the whole message, with a marvellous breadth and minuteness and fertility of thought. He incorporated it in his preliminary emancipation proclamation. And he wove its meaning into a campaign letter sent to Illinois in Aug., '63—one of the shrewdest missives his shrewd wit ever devised.

And finally on the 5th of Feb., '65—about two months before his death—after all the cost and sorrow of the war had been all but wholly paid, he drafted another minute proposal, designed for all the Southern States:—pledging \$400,000,000 in payment for slaves; pledging his honor and authority to execute the same; to call off the war, to reduce the armies to the basis of peace, to pardon all political offenses, to release all forfeited and confiscated property, and to recommend to Congress liberality in all points beyond the President's control. This his Cabinet unanimously disapproved, and he folded it away, sadly saying:—"You are all opposed to me." This was his final offer—an amazing and unparalleled instance of his readiness to bear with the South all the sacrifice of the war, and all the cost of its procuring cause, the Nation's implication in the bondage of the black. Here Lincoln's forbearance deepens into sacrifice.

Lincoln's forbearing patience shines with a peculiar radiance in his last inaugural. His soul became chastened in the war. He felt the hand of God. And so he wrote:—"The Almighty has his own purposes. Woe unto the world because of offenses. . . . If we shall suppose that American slavery is one of those offenses which, in the Providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty

scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether." He said the same thing nearly a year before. He saw that God alone was ruling and overruling all. And to God he meekly bowed, as the Nation's Magistrate, to bear up his full share of the Nation's woe. "Woe to the world because of offenses." This was the divine decree, right and irreversible; and under its mighty weight Lincoln's chastened spirit, in common with all the suffering land, bowed down in voluntary, humble, reverent sacrifice. He never railed. He bore with meekness the judgments of the true and righteous Lord.

But just here Lincoln encountered a tremendous problem. Lincoln's forbearance was headed far toward forgiveness. But slavery with its resultant rebellion was no indifferent thing. It was human and political sacrilege. Hence the relentless war, a war in which compromise was impossible. But Lincoln's forbearance was surely merging into comprehension.

Here is surely a question for a sage. Stated one way, it uncovers the terrible scourge of moral retribution, the pity of it. Stated another way, it contains the problem of human meekness. Stated another way, it engulfs the mysteries of an atonement. Stated any way, it contains the moral dualism of forbearance and integrity, truth and love. Stated in terms of American politics, it involved the discord between the Declaration of Independence and the Constitution. By the Declaration slavery was wrong. All men are created equal. By the Constitution slavery had rights.

Here is a moral and political and social anomaly, embedded in the very foundations of our State. And Lincoln was a statesman, and a logician and a moralist. He stood for the Declaration; he stood for the Constitution; and he was logical. This led him into the moral maze of compromise. He had to go, honoring history as he did. Here he followed Henry Clay. Clay was a National paragon of compromise. He was called the "great pacificator." His method was compromise. It was under his diligent incubation that the motley brood of 1850 was

hatched. This method had Lincoln's support, not hesitant, but hearty. Clay was, as he said, his "beau ideal of a statesman." It was the honor of the Missouri Compromise that drew from Lincoln's lips one of the most powerful of all his impassioned pleas. "Restore the compromise," he says, "and what then? We thereby restore the national faith, the national confidence, the national feeling of brotherhood. We thereby reinstate the spirit of concession and compromise, that spirit which has never failed us in past perils, and which may be safely trusted for all the future. The South ought to join in doing this. The peace of the Nation is as dear to them as to us. In memories of the past and hopes of the future, they share as largely as we. It would be on their part a great act—great in its spirit, and great in its effect. It would be worth to the Nation a hundred years' purchase of peace and prosperity."

Here is a passage worth any moralist's ponderings. But the people's ears were deaf. And so came on the war. That war led Lincoln into mighty deliberations. He studied human nature, human society, human government, and the ways of God anew. He took the pattern of our social web out under the open sky and searched into it with the eye of an Aristotle.

Here Lincoln entered into the secret place of the Most High. And when he came forth, he came in the vesture of Isaiah, treading our national winepress alone. When he folded away that memorandum on Feb. 5, two months before his death, saying sadly, "You are all opposed to me," he enfolded there his heart in a final sacrifice.

But that proposition was a compromise—a call to mutual concession. But it was a compromise refined in the heart of Lincoln. It was not a trade, in which right and wrong were for the time obscured, ignored—a trade, in which advantage was the prime concern. A compromise, as Lincoln came to view it, was a sacrifice, in which both parties suffered in the stress of some necessity, because of what was wrong, in the interest of what was right. This is Lincoln's compromise. Here integrity and forbearance, self-respect and self-devotion, the Declaration and the Constitution interblend—in the mingling beam the light of neither being dimmed, in the mighty strife the life of neither being slain, in the issuing verdict the right of neither being denied. Here is in Lincoln a mighty problem mightily at rest. He could defend himself as right, and befriend his brother though

wrong, and not becloud his reason. So he could escape, as he expressed it, "playing the Pharisee." And the wonder only heightens as one goes on to say, as truthful history does, that this strange fellowship of right and wrong retained complete consistency, whether he was pleading for peace or prosecuting war. So Lincoln, the man of war, became the Nation's priest, jealous for national holiness, sympathetic unto death, giving his own life to weld in the flames of civil war a civil union which no future strain could ever rend. So he sought to purify our flag and keep it whole. But his pleadings failed; and he was snatched away too soon.

Lincoln was a choice exemplar of humility. He never betrayed the slightest sign of an inner impulse to domineer. His instincts were with the lowly. This sprang from the core of his life. He did cordially believe that all men were created equal. He saw in our free, self-ruling land a grand, broad avenue of hope for all who, like himself, were born to poverty and toil. The one commanding struggle and ambition of his life can be stated as his purpose to keep that bright highway clear. He never forgot his own plain early lot. Indeed, he never wandered very far from its bounds. In '56 in reply to a call for a subscription to a political fund, he had to say:—"I am absolutely without money now for even household expenses." Still he made that subscription \$500 and more. In March of '60 he said:—"I could not raise \$10,000 if it would save me from the fate of John Brown. Nor have my friends, so far as I know, yet reached the point of staking any money on my chances of success. I wish I could tell you better things, but it is even so." He remembered how humble he was himself, as his father's child. That humble lad and the later President were in Lincoln's thought always one. His wording of his supreme magisterial dignity was:—"I happen, temporarily, to occupy this White House." And then he would add:—"I am a living witness that any one of your children may look to come here, as my father's child has." He knew that he came to the Presidency "without a name," "perhaps," he said, "without a reason why I should have a name." He knew that in the Presidency he had little chance to be a despot. He deemed the brevity of the Presidential term a "wise provision." So even harmful

magistrates could "harm but little at most." This he said while President himself.

This humility showed beautifully in all his handling of the Decree of Freedom. Of that stupendous act he said:—"What I did I did after a very full deliberation and under a very heavy and solemn sense of responsibility. I can only trust in God I have made no mistake." And again touching the same act he said:—"I claim not to have controlled events, but confess plainly that events have controlled me."

He knew that men were not flattered by any reminder that their deeds had contravened the plans of God. But he wrought that confession into his second inaugural. And afterwards he said:—"To deny this is to deny that there is a God, governing the world. It is a truth which I thought needed to be told, and as whatever of humiliation there is in it falls most directly on myself, I thought others might afford for me to tell it."

In '59 he sent, on request, a sketch of his life, adding these words:—"Herewith is the little sketch. There is not much of it, for the reason, I suppose, that there is not much of me. If anything be made out of it, I wish it to be modest, and not to go beyond the material."

Still in that same man there loomed a genuine majesty. But it was not a hollow stateliness, like Bonaparte's. He was nearer like a little child. Lincoln was a lawyer; but a greater than a lawyer is here. He was greater than all his Admirals, greater than all his generals, greater than all his cabinet. One single bullet closed his life; he was a common mortal. But he was greater than all Dukes. Sword and sash befitted Scott. Gilt epaulets beseeemed McClellan. But Lincoln was too great to wear a decoration, too high to take a crown. The robe that would best fit him would not be out of place upon the least of us. He was a man, unadorned, undisguised. He had true humility; but within the graceful outline of his humility dwelt a mighty store of solid, undecaying worth.

Hear his beautiful and thoughtful words about raising that flag in Philadelphia in '61 on his way to his first inauguration. "Nor could I help feeling then as I have often felt, that in the whole of that proceeding I was a very humble instrument. I had not provided the flag; I had not made the arrangements for elevating it to its place; I had applied but a very small portion of even my feeble strength in raising it. In the whole trans-



action I was in the hands of the people who arranged it." Here is inwrought, unfailing, but most majestic lowliness.

Lincoln was a splendid type of stalwart dauntlessness. This trait marked all his life. He was essentially intrepid. Two instances of this stand eminent—his dash at the armor of the doughty, wily, popular, prospering Douglas; and his assumption of the Presidency. In both these cases his heroism was moral. It was due to insight. When he faced the Presidency, he was not without forebodings. The future was vast and dark. He confronted a task "greater," as he said, "than that which rested upon Washington." But he had a trained, deep-seeing eye. Reason was his inspiration. He knew the Nation could not divide; that problem he studied out on every side before he took the oath. Before ever he sent Anderson that bread he knew that Ft. Sumter was a trap in which the fingers of secession would be caught. He knew before the war began, that the rebellion could never win, though he acknowledged freely and explicitly and repeatedly the splendid valor of the South. He knew the resources from which he drew, for he studied and calculated them with a statistician's care. He knew that the Union was dear at heart to hosts that seemed at war among themselves, and that he could count ultimately upon their support. He knew that history had commended the government of the United States as beneficial toward mankind, and "reckoned" hence that outside Nations would not break in. He knew that "plain people" everywhere would approbate his aims. He noted with a narrow eye the fact that when Generals left their flag to join the South not one "common soldier" left the Union ranks. He knew that the principles for which he stood had proved wholesome by sure test. This high confidence was his from careful study of the filling ranks of volunteers. He knew no similar army in all the annals of war had ever been constituted of "volunteers." And he saw that these same teeming "volunteers" were men of skill and worth. He rose from his study of the rallying ranks and said:—"There are many single regiments whose members, one and another, possess full practical knowledge of all arts, sciences, professions, and whatever else, whether useful or elegant, that is known in the world;" and then he added:—"There is scarcely one from which there could

not be selected a President, a Cabinet, a Congress, and perhaps a Court, abundantly able to administer the government itself." Such studies made him invincible. He knew that the human heart was with him. And he never took his eye from God. He believed the equality of men lay safe in the great Creator's decree. And he reverently, deeply felt that his own firm championship of that high verity would in some way win heaven's crown. And so he never feared. His courage was like a tower—calm and strong in truth and man and God.

This poised steadfastness of Lincoln gave steadiness and poise to other men. He might fairly be called the Great Enheartener. Several of his earlier private letters were keyed to this note of inspiring fearlessness and hope in other men. This stalwart power of encouragement must have rung a trumpet blast in the famed "lost speech" of '56 when he rallied the fragments of the newly-formed Republican party from its first defeat. It rang like a clarion all through those germinal days, when the party that made him President was being assembled and organized. He was a leader of men, arousing, inspiring, courageous, unbaffled forever. Even in defeat he would say:—"I am glad I made the late race. It gave me a hearing on the great and durable question of the age. . . . And though I now sink out of view . . . I believe I have made some marks which will tell for the cause of civil liberty long after I am gone." Those "marks" were made on other men. Lincoln was a skilled engraver; he carried a steady nerve, a steady eye, a steady hand. And he kept transferring the impress of his strong confidence deep into other spirits, through all those sombre days of war. One wonders at his reliability. It never lapsed. He often stood in solitude. But he stood. He was absolutely indomitable. His upbearing strength must have been, as he himself avowed, supplied from God. Trustful, wary, tactful, studious, the volume of his fortitude was full; it did not fail, it did not even fluctuate. It would be hard to think of Lincoln leaving Washington from fear. His courage was inwrought. It lay in the very composition of his character. It was his faith in the right. It was loyalty, inwrought with confidence, become invincible.

This leads on to a study of Lincoln's kinship with eternity. Here is a nature that by its nature hath immortality. In the

Lincoln-Douglas debates Douglas was quoted as saying:—"I don't care whether slavery is voted up or voted down." In the closing speech of those debates Lincoln fastened upon that "don't care" thus:—"Any man can say that who does not see anything wrong in slavery; but no man can logically say it, who does see a wrong in it; because no man can logically say he don't care whether a wrong is voted up or voted down. No man can say you have a right to do wrong. . . . You may turn over everything in the Democratic policy from beginning to end, . . . it carefully excludes the idea that there is anything wrong in it. That is the real issue. That is the issue that will continue in this country, when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles—right and wrong—throughout the world. They are two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings."

Then in this same speech he ranged away from the question of the bondage of the black to the broader question of the freedom of all men everywhere. He aspired, as he expressed it, to make this land "an outlet for free white people everywhere the world over, in which Hans and Baptiste and Patrick, and all other men from all the world may find new homes and better their condition in life."

Here is the voice of an imperishable life. The fundamental postulate of Lincoln's thought was the decree and act of God creating all men equal. There Lincoln's political philosophy began. It was this that he meant primarily when he said in Independence Hall in '61:—"I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence." In that conviction Lincoln's political career began. In that conviction Lincoln's political career culminated.

"All men created equal." That meant equal justice, equal freedom, and a perfect union. Union in justice, union with freedom, union of all.

Such was Lincoln's creed and plea. And he knew its perpetuity. His eye was constantly on what he called "the vast future." "Hope to all the world" was his life motto. "Can this country be saved on that basis?" he exclaimed. "If it can

I will consider myself one of the happiest men in the world, if I can help to save it." Into such an aspiration he interlaced his life. And so he became immortal.

And thus in the moral majesty of the honest, patient, aspiring Lincoln—as the Hebrew Nation in the Hebrew Abraham—**this nation's moral destiny stands incorporate.** Politics and Ethics are identical. The body politic is a body personal. The State must illustrate integrity. Of this civil rectitude, equal, even justice is the root and core. A free, fair chance for every man must be its motto forevermore. When this fraternal honor fails, that is an ultimate offense. Then will fall from the hand of a righteous God some awful, righteous woe. Under the full burden and passion of that woe the Nation must humbly, patiently bow until full doom is spent. Then out of the ashes and fires of an honest penitence that Nation may arise again to a new integrity of justice, freedom, and fraternity. Such a Nation may cherish a lively hope, and illustrate immortal life. Such a Nation, continually receiving the priceless legacies of the past, and handing them down as a shining dowry to the times to come, will stand for treasures that endure—not for battleships or palatial homes; not for dress-parades or coronets; not for anything that perishes in its use; but for men, well-mannered, democratic men, men who love their kind, revere just law, abhor the domineer, believe in immortality and worship God.

Such is Lincoln—Poet, Prophet, Scholar, Sage; erect, compassionate, lowly, brave, imperishable. Gather now the essence, and the quintessence of the counsel of his lips and of his life upon the projects and the problems of our intricate and complicated time.

Will a teeming, puissant Nation stop and listen to a prophet's pleadings? Lincoln answers, Yes.

In a Republic must faith fail? Lincoln answers, No.

In a campaign of politics can conscience survive? Lincoln answers, Yes.

Must malice mark all party strife? Lincoln answers, No.

Can a compromise be stamped with equity? Lincoln answers, Yes.

Does meekness require a full manhood's full nobility? Lincoln answers, Yes. And in that answer he that hath ears will hear the echo of the Messianic sorrows.

May a primate always exemplify humility? Lincoln answers, Yes.

In politics must patience be perfected? Lincoln answers, Yes.

Can the golden rule hold good out upon the hustings? Lincoln answers, If not, I would despise myself.

Does prayer to a living God comport with statecraft? Lincoln answers, Yes.

Can this our native land, can these United States, become a Kingdom of God, the perpetual home of peace and righteousness and joy? Lincoln answers, If not, then the last, best hope of earth is lost. And I would rather die by violence.

Such is Lincoln's wisdom—golden words, tried as by fire; immortal words, born of the patience of his incorruptible hope. Here is the issue of his agony. This is the coronet of Lincoln—Lincoln the Model American, the Civilian of the World.

CLARK SMITH BEARDSLEE.

*Hartford, Conn.*

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LINCOLN'S MAXIMS.

Sage-like sayings lie scattered throughout Lincoln's utterances. They display strikingly and past all controversy the rare insight and energy and finish of his thought. Samples are appended here as a testimonial of his intellectual strength.

When the conduct of men is designed to be influenced, persuasion, kind, unassuming persuasion should ever be adopted.

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him.

The leading rule for the lawyer is diligence.

Extemporaneous speaking is the lawyer's avenue to the public.

This habit of uselessly wasting time is the whole difficulty.

Free labor has the inspiration of hope.

A universal feeling, whether well or ill founded, cannot be safely disregarded.

It is kindly provided that of all those who come into the world only a small percentage are natural tyrants.

What I do say is that no man is good enough to govern another man without that other man's consent.

Repeal the Missouri Compromise, repeal all compromises, repeal the Declaration of Independence, repeal all past history, you still cannot repeal human nature.

In giving freedom to the slave we assure freedom to the free.

Public opinion, on any subject, always has a "central idea," from which all its minor thoughts radiate.

The assertion that "all men are created equal" was of no practical use in effecting our separation from Great Britain; and it was placed in the Declaration, not for that, but for future use.

The plainest print cannot be read through a gold eagle.

I believe this government cannot endure permanently, half slave and half free.

All I ask for the negro is that if you do not like him, let him alone. If God gave him but little, that little let him enjoy.

"Give to him that is needy" is the Christian rule of charity; but "Take from him that is needy" is the rule of slavery.

And then, the negro being doomed, damned, and forgotten, to everlasting bondage, is the white man quite certain that the tyrant demon will not turn upon him too?

No man can logically say he don't care whether a wrong is voted up or voted down.

This is a world of compensation; and he who would be no slave must consent to have no slave.

Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.

Taking slaves into new Territories, and buying slaves in Africa, are identical things, identical rights or identical wrongs, and the argument which establishes one will establish the other.

I say that there is room enough for us all to be free.

Douglas's popular sovereignty, as a matter of principle, simply is: "If one man would enslave another, neither that other nor any third man has a right to object."

It is a concealed assumption of Douglas's popular sovereignty that slavery is a little, harmless, indifferent thing, having no wrong in it, and no power for mischief about it.

Human action can be modified to some extent, but human nature cannot be changed.

No policy that does not rest upon philosophical public opinion can be permanently maintained.

I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence.

Perpetuity is implied, if not expressed, in the fundamental law of all national governments.

It is safe to assert that no government proper ever had a provision in its organic law for its own termination.

The Union is much older than the Constitution.

No State of its own mere motion can lawfully get out of the Union.

Think, if you can, of a single instance in which a plainly written provision of the Constitution has ever been denied.

Plainly, the central idea of secession is the essence of anarchy.

A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people.

Physically speaking, we cannot separate.

The Country, with its institutions, belongs to the people who inhabit it.

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?

Nothing valuable can be lost by taking time.

Must a government, of necessity, be too strong for the liberties of its own people, or too weak to maintain its own existence?

It may be affirmed without extravagance that the free institutions we enjoy have developed the powers and improved the condition of our whole people beyond any example in the world.

This is essentially a people's contest.

It is now for us to demonstrate to the world that those who can fairly carry an election can also suppress a rebellion.

The people themselves, and not their servants, can safely reverse their own deliberate decisions.

What I object to is, that I, as President, shall expressly or impliedly seize and exercise the permanent legislative functions of the government.

I think to lose Kentucky is nearly the same as to lose the whole game.

No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned.

What I deal with is too vast for malicious dealing.

This government cannot much longer play a game in which it stakes all, and its enemies stake nothing.

It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him.

God cannot be for and against the same thing at the same time.

There is no line, straight or crooked, suitable for a National boundary upon which to divide.

A fair examination of history has served to authorize the belief that the past actions and influences of the United States were generally regarded as having been beneficial toward mankind. I have, therefore, reckoned upon the forbearance of nations.

Only those generals who gain successes can set up dictators.

Negroes, like other people, act upon motives.

The promise, being made, must be kept.

If slavery is not wrong, nothing is wrong.

I claim not to have controlled events, but confess plainly that events have controlled me.

The world has never had a good definition of the word liberty.

When brought to my final reckoning, may I have to answer for robbing no man of his goods; yet more tolerable even this, than for robbing one of himself, and all that was his.

It is not best to swap horses while crossing the river.

Loss of our colored force in our army is, by measurement, more than we can lose and live.

It is no pleasure to me to triumph over anyone.

The Almighty has his own purposes.

Let the friends of the government first save the government, and then administer it to their own liking.

Whoever molds public sentiment goes deeper than he who enacts statutes or pronounces judicial decisions.

Work, work, work is the main thing.

We cannot escape history.



## SHINRANISM—A STUDY IN JAPANESE BUDDHISM.

## INTRODUCTION.

I. *Divisions of Buddhism.* There are several ways to divide Buddhism. The first way is geographical, and usually western scholars like Max Müller and Rhys Davids adopt this, calling Buddhism the Southern and Northern. The second way is chronological, and the appellations Primitive and Derivative are used to distinguish one from the other. The third way is ontological, and Hinayana or small vehicle and Mahayana or large vehicle are well known terms to signify the natures of these two forms of Buddhism. These three ways nearly coincide with each other, because Southern Buddhism, Primitive Buddhism and Hinayana Buddhism are practically identical; while Northern Buddhism, Derivative Buddhism and Mahayana Buddhism are one and the same in many respects. But there is a fourth way which is adopted by Shinran and his patriarchs; that is, the Holy Path and the Pure Land. I may call this a teleological division, because the former is the name of the doctrine by which the people expect the effect of deliverance in this world, and the latter means the doctrine by which they expect the great fruit of being born in the Pure Land after death. This division does not correspond with any of the above three, because all Buddhism except Shinranism and its mother sect, which are the Pure Land, is the Holy Path. My task in the present paper is to dwell upon this Pure Land of Buddhism.

II. *Definitions of the Pure Land and the Holy Path.* The Holy Path is the doctrine by which man practices the three trainings of "higher morality," "higher thought," and "higher learning," and in his present life he understands the three virtues of "spiritual body," "wisdom" and "deliverance." But the Pure Land is the doctrine which transcends such training and works. The man who is able to meet all demands of the Holy Path is no ordinary one, but has natural vigor and is supposed to possess merit produced from good actions performed in a former state of existence. The firmness of this man's heart is as hard as a rock, and his fearlessness of any obstacles is like that of a brave soldier crushing his enemy. During fifteen hundred years after Buddha, there were such personages in the world from

time to time. But times have changed since then, and people have become insincere. To such a people, the three trainings already alluded to are useless. Thus comes the necessity of founding a new Buddhism which is to be a timely one, and this is the Pure Land, which teaches one to rely upon the power of the Original Vow of Amitabha Buddha with the whole heart and give up all idea of "self power."

III. *The Conditions of the Time.* From the seventh to the eleventh centuries, Japan with China stood as the most highly civilized country of the globe, and peace reigned throughout the whole land. The business of emperors and court nobles was to live luxurious and pompous lives. Their esthetical taste is shown by the Buddhist temples built in this period and by the gifts of marvelous statues, sculptures and paintings they contain; which are priceless documents in the history of the art of the world as well as the most precious architectural monuments of Japan. Their intellectual attainment was only met by the most speculative and philosophical Buddhism like Tendai and Shingon. But now the tide was turning, because they utterly neglected the administrative functions, and the provincial families were struggling to obtain the power, one over the other. The signs of perpetual war were already seen at the latter part of the eleventh century and culminated in the struggle of the two illustrious families of Taira and Minamoto. The war was intermittently fought between them until the latter family under the leadership of Yoritomo gained the ascendancy in 1185. Now the unlettered class came to hold the political supremacy while the lettered court nobles were only the puppets. Intellectually they could not comprehend the subtle philosophy of Buddhism, and practically they were too impatient to devote the life to meditation and asceticism. The time was one to welcome more popular and practical religions than Tendai and Shingon. Thus several sects of Buddhism were newly founded by the noble priest to supply the demands of the age. Shinranism is the most popular and influential one among them. The comforting tenet that by simple trust in Amitabha during life admittance to his paradise might be secured after death perfectly suited the mood of the age, and would, indeed, suit the mood of men in all ages who covet ease.

IV. *Seven Patriarchs.* But Shinran does not claim that he is the founder of the Pure Land Buddhism, because that is contrary to the Buddhist spirit. He says, "I do not preach a new doctrine. I believe and preach the Religion of Buddha." Again he says, "I believe

the salvation of Amitabha by praying, because good men taught me so; nothing more, and nothing less. I do not know myself whether praying is the cause of eternal happiness or the seed of terrible punishment." Thus he recognizes seven patriarchs before him. Among them, the first two, Nagarjuna and Vasubandhu, are Indian; the next three, Thanluan (died 542 A. D.), Taoch'o (600-650) and Shantao (contemporary with Taoch'o), are Chinese; and the last two, Genshin (died 1017) and Honen, are Japanese. The latter is the immediate teacher of Shinran himself, and founded the sect of the Pure Land in 1174 A. D. The Shinranism which was born fifty years later (1224 A. D.) was a child of this Pure Land sect, and claims that she did not supplant the mother sect, but rather supplemented it.

V. *Difficulties in Presenting Shinranism.* So far as I know, no English writers except Troup and Griffis have attempted to set forth the system of Shinranism. But the former's work called *A Synopsis of the Doctrines of the True Sect* is a mere translation of a Japanese pamphlet, which is rather an inadequate presentation. Dr. Griffis in his "Religions of Japan" devotes only a few pages to Shinranism. Among the native writers, Dr. Bunyu Nanjo, the best Sanscritist in Japan, gives some space in his *Short History of Japanese Twelve Buddhist Sects* to this sect. But this being also a translation of a Japanese document, its method of presentation is far from scientific. So that, I presume my task is rather a new and unprecedented one. And in accomplishing this task, I expect to encounter several difficulties. The first comes from the difference between the eastern and western modes of expression. The so-called Buddhist Systematic Theology is not to be judged by the standard of the Christian Systematic Theology, and its presentation of the subject matter is undoubtedly inadequate. To analyze and arrange such materials is my task. In the second place, Buddhism has its own terms to express its peculiar conceptions, and to choose appropriate English for them is by no means easy. Still, I have taken Christian words like "salvation" or "prayer" very liberally for awkward phrases like "going to western paradise" or "remembering the Buddha." Thirdly, Buddhists use very subtle interpretations of their texts with the skilfulness of scholastic philosophers, and their doctrines are very mystical. Shinran is not an exception to this rule. But I have tried to represent his system as clearly as possible. Lastly, but not the least, my limited knowledge of the English language is an obstacle hard to surmount. On the other hand, I have also some advantages to counterbalance such

difficulties. One of them is familiarity with the system from my boyhood, because my family was Shinranist about three hundred years, and I was brought up in such a family atmosphere. I could repeat the "Confession" of Shinranism in unison with my grandmother with the same ease as I now do the Lord's Prayer. Another advantage is that I took a regular course of three years to study Shinranism as well as other Buddhist doctrines in one of the Buddhist schools. Then a few years later I came to believe in Christianity, the absolute religion, and this is probably my third advantage, if Renan's famous words are true. At any rate, let me do my best in the following pages to represent Shinran and his doctrine of Salvation.

#### A LIFE OF SHINRAN.

##### Period I.

The history of Japanese Buddhism is divided into five periods. The first period (552-781 A. D.) is characterized by the introduction of the different forms of Chinese Buddhism. The second period (782-1185 A. D.) is the golden age of Japanese Buddhism. The majority of the learned Japanese Buddhists belong to this period, and of Buddhism. Thus the large and beautiful temples were built in many places of the Empire. Then the third period is the age of the birth of Japanese Buddhism (1185-1603 A. D.). The fourth period (1604-1867 A. D.) is the age of Buddhism as a power in politics, and the fifth is the present time. Our investigation belongs to the third period, when the age of speculative Buddhism had passed away and the morning of practical Buddhism was dawning.

I. *Early Years.* Shinran was born April 1, 1173. At this time the Taira family had the upper hand. It was just two years before this that Kiyomori made his daughter the wife of the Emperor, Takakura. The fortunes of the families Fujiwara and Minamoto were under hopeless eclipse, the former having no military power, and the latter having been scattered in exile. In the veins of Shinran, the blood of these unfortunate but illustrious families was flowing, because his father, Arinori Hino was one of the lords of the Fujiwara family, and the mother, Lady Kikko, was a daughter of Yoshickika Minamoto, the governor-general of Tsushima.

When he was four years old, the father of Shinran died, and two years later, his mother was also taken from him. So that the future reformer of Japanese Buddhism had no time to enjoy the "most tender affection" and the "very delightful intercourse" of his parents as the

Saxony reformer had. But he was fortunate enough to have his uncles, who cared for him tenderly in place of his parents. When nine years old, he shaved off his hair in order to enter into the sacred life.

II. *On the Mount of Hiyei.* In the winter of the same year, in order to study Buddhism, he ascended Mount Hiyei, northeast of Kyoto, where the monasteries of the Tendai sect are standing, and where his later teacher, Honen, pursued the same course for some years. (The Tendai sect was founded at the close of the eighth century by Dengyo, one of the highest geniuses Japan ever produced, and the sect was regarded with great honor by the higher class of the age.) Here Shinran not only thoroughly mastered the profound doctrines which are taught in the Tendai sect, but became perfectly familiar with all the teachings of the different Buddhist sects. This period may be compared with the university life of Luther at Erfurt, the Mount Hiyei monasteries being the only institutions for higher learning in Japan, if she may be said to have had any at that time. During his twenty-second and twenty-third years, he gave lectures to his fellow students, and his profound knowledge secured for him the admiration of the entire Mount, and in June, 1196, at the age of twenty-five years, the rank of Shosozu was conferred upon him, an ecclesiastical rank seldom attained by such a young priest. Such was his intellectual attainment, but to what extent he there tortured and mortified his body as Luther did after he became a monk I do not know. His biographer does not say anything about this point, although the custom of the Tendai sect is very severe in regard to watching, fasting, bathing and praying. But there is some hint about his life at this time in one of his letters written later, in which he says, "I have no reason to regret if Honen's teaching is untrue and if I am put into the unquenchable fire of hell. The reason is this: If I were capable of doing good, but (according to Honen) only prayed to the Amitabha Buddha, and fell into hell, then there is cause to complain against Honen. But I am not capable of doing any good work, and my fate is only one, that is hell." So we may understand that he was conscious that he found it hard to practice the required works, and if he did do just as the other monks did it was far from his own ideal. Thus, like Luther, he thought himself a wretched man, and suffered intensely. Moreover, there is an external proof which shows how low was the moral tone of sacred men and women at that time. The ancient laws of Japan say that "priests or nuns drinking liquor, eating flesh or garlic, or any other onion-like vegetable shall for the space of thirty days be subject to

painful discipline." They also say that "if a priest shall carnally associate with one of the other sex, he must suffer exile, and be driven away to a distant and lonely land." Shinran may have been innocent from such gross sins, but he very likely fell short of the standard as did other monks and nuns who needed such civil laws. He lamented this condition of himself and others and was led to see that current Buddhism was inadequate for the salvation of the people.

III. *Turning Point of His Religious Experience.* His biographer says: "On January 10th of the first year of Kennin (1200 A. D.) he shut himself in the Daijo monastery on Mount Hiei, and after meditation made a great resolution to pray for one hundred days to Kwannon of Rokkaku temple in Kyoto. From that day he began his traveling to the city and never omitted that task no matter how stormy the weather was.

"At the middle of March he met with the priest Shogaku, once his lecturer, on the bridge of Shijo. The latter noticed the former's excited appearance, and asked his object in coming down from the sacred Mount. Shinran frankly answered him from the bottom of his heart. Then Shogaku proudly suggested that Shinran go to ask Honen, who was an unprecedented teacher and the greatest scholar of the time and added, 'I am also going to receive his instructions.' Shinran said 'this is the divine inspiration of the Buddha, of whom you are only a mouthpiece,' and he promised that he would go to see Honen tomorrow. He proceeded to Rokkaku temple as usual, but did not stop there as his custom was but came back to the Mount the same night.

"The next day, he started for Yoshimizu where Honen lived. He attired himself in the full costume of his rank as a noble priest of the Tendai sect, and rode in a carriage. All of his servants, clergy and laymen, followed him. When he reached Honen's small hut, there were fourteen or fifteen pupils attired in simple dark cloth listening to their master. Shinran was deeply moved by this scene, and thought this the true way to be saved. He was ushered into the room, and he told to the elder priest his desire to find the important way of salvation. Not answering directly to this, Honen asked him to give his own view. Then the younger priest responded to him with the deep philosophy and mystical doctrines of Tendai. Then the subject was taken up by Honen who concluded thus: 'All that you speak is the doctrine of the Holy Path, that is, the doctrine of Self-Reliance, but now I will tell you the way of the Pure Land, that is, the teaching of Reliance upon

Another's Power. I am deeply affected by your strong resolution and the wonderful guidance of the Buddha.' Then Honen told him very carefully about the salvation of Amitabha Buddha and the relation of faith and works. The cloud which had hung in Shinran's mind for a long time was soon raised and he thoroughly understood the wonderful meaning of Salvation by the Power of Another. His mind is now possessed with the faith, by which any ordinary man or woman can be saved; he has forsaken entirely the difficult way of Salvation by Self-Power and grasped the easier way of Salvation by the Power of Another, becoming a firm believer in Honen's doctrine. . . . This was the 14th of March of the 1st year of Kennin (1200 A. D.). Shinran was twenty-nine years old and Honen sixty-nine. After that Shinran was a faithful pupil of Honen during seven years, and became the founder of the Shin (True) sect.

"He preferred the simple cloth to the bright gown of a noble priest, and discharged all of his servants, who reluctantly went away with tears in their eyes."

It is interesting to compare this period of the life of Shinran with that of Luther, and I find dissimilarities between them rather than similarities. (1) Shinran was enjoying the bright hope of a noble priest in his favorable circumstances while Luther was melancholy, torturing his body. (2) Shinran was apparently striving for intellectual attainments, while Luther was experiencing a sense of guilt. (3) Shinran did not hesitate to change his old belief publicly for the new and become a pupil of Honen, but Luther kept silence for some years and became a professor of Wittenburg. (4) Shinran after changing his belief never took the doctrine of the existing church as false, but Luther thought there was only one way of salvation. The only point of similarity is the conclusion reached by both, that is, salvation by faith. It is obvious that even this faith, held by both is different in its character in the case of each.

## Period II.

I. *Honen*. Honen was then a famous priest as the founder of the Pure Land sect. This forerunner of Shinranism was born in 1133 A. D., and so was the senior of Shinran by forty years. When only nine years old, the boy, afterward called Honen, was converted by the dying words of his father. He went to school in his native province of Mimasaka in Japan, but his priest-teacher, foreseeing his greatness, sent him, when he was fourteen years old to the monastery of Mount Hiyei. The boy's letter of introduction contained only these words:

"I send you an image of the Bodhisattva Monjusri." The boy shaved off his hair according to the Buddhist custom, and received the precepts of the Tendai sect, but in his eighteenth year he came down to the Black Ravine where he was noted as the greatest intellect of the age. Five times he read through the five thousand volumes of the Tripitaka in order to find out, for the ordinary and ignorant people of these latter days, how to escape from misery. He studied a commentary of Shantao, a Chinese patriarch, and repeated his examination altogether eight times. At last he noticed a passage in it beginning with the words: "Chiefly remember the name of Amitabha (pray) with a whole and undivided heart," etc. Then he at once understood the thought of Shantao, who taught in his work that whoever at any time practices praying to the Buddha, or calls his name even but once, will gain the desired result of being born in the Pure Land after death. Honen then abandoned all sorts of practices which he had hitherto followed for years, and began to repeat the name of Amitabha Buddha sixty thousand times a day. This event occurred in 1175 A. D. when Honen was in his 43d year.

Then he moved from the Black Ravine to Yoshimidzu in the hope of founding a new sect, and built there a small hut, only about ten yards by thirty-three yards, as the assembling place of his followers. All the Buddhists who were enjoying their prosperity smiled at this attempt, but in spite of their contempt the new sect spread among the people like a forest fire. The noblemen and the poor people, sacred ministers and military heroes came to hear him, and his religion so prospered that he was an object of envy to the priests of other sects, and it was just at this time that Shinran became his pupil.

Thus Honen as the spiritual leader and counselor of Shinran at the crisis of his life has the same relation to him as Staupitz toward Luther. For without Honen Shinran would not have discovered the light of the new doctrine, as without Staupitz Luther "would have been drowned."

II. *Shinran's Marriage.* In the same year (1200 A. D.) Shinran took again a radical step, as did Luther in his union with Katherin von Bora, and married the Lady Temahi, a daughter of the Fujiwara family, under the consent of his master, in order to show by example that the married life is not an obstacle to salvation. His biographer says in regard to this:

"Although he became a pupil of Honen on the 14th of March in the twenty-ninth year of his age, his first vow to pray to Kwannon for



one hundred days was not accomplished; so that unfailingly he went to the temple every night until the hundredth night came. On the night of the 5th of April he saw a vision in which Kwannon appeared in the form of the most reverend priest, attired in a snowy robe, and seated on the large white lotus, and spoke to Shinran as follows:

‘If thou art to found a sect of family keeping priests in accordance with thy destination,  
I will incarnate myself to be thy wife;  
During life I will help thy work,  
And in death I will lead thee to paradise.’

“Shinran did not tell this revelation to anybody, keeping it secretly in his own heart. But Honen knew it from the beginning.

“On October 5th of the same year, Regent Kanezane Fujiwara had an interview with Honen for a whole day and at last this noble man said, ‘You live under restrictions while praying to the Amitabha Buddha. Your disciple eats (i. e., I eat) flesh and lives with a wife. Is there no distinction of excellent and base in this?’ Honen replied, ‘All pray to the Buddha; what fault in this?’ The other said, ‘Your disciple has (i. e., I have) a daughter, let your chief follower condescend to become my son-in-law, and remove all doubts for future ages in the empire.’ Honen proposed this to Shinran, who declined at once. But when Honen showed a paper on which he wrote four lines of revelation of Kwannon and said that he knew the revelation of Kwannon to Shinran from the beginning, Shinran could not resist any longer, and in the same carriage he went to Kanezane’s second residence at Gojo, Kyoto, and in the same night married the Lady Tamahi, Kanezane’s seventh daughter. She was eighteen years old and was believed to be the incarnation of Kwannon.”

Critics naturally cast suspicious eyes on this story of the marriage because it is not probable that Kanezane himself and one of his sons should become monks later, after having made Shinran a layman; that this thoughtful regent should choose a husband for his daughter and bring him back so suddenly; that Honen would choose this new pupil instead of his older ones; nor that Shinran himself should marry a lady with whom he had no acquaintance. And critics incline to think that this story was framed by some later hand to make the marriage of the founder of the sect a sacred one. This may be a true, if not a satisfactory, explanation; still it remains as a fact that, by his own example, Shinran founded a custom unprecedented in the history of Buddhism. It is true that the unchaste custom was often to be found among clergy-

men of his time and before, as it was found in Europe in the time of the Reformation. However, no priest before Shinran publicly married. He is the epoch maker in this respect in the whole of Buddhist history.

The question will naturally arise whether this marriage is justifiable under Buddhist principles, as Luther's marriage was under Christian principles. Before answering this question let Shinran himself tell the object of his marriage. Here is his summary statement of it, evidently written in a later year. He says that he married, (1) "in order to fulfill the prophecy of Buddha; (2) in order to encourage women with the hope of salvation; and (3) in order to transmit the authority of religion from father to son." But, among other commands, Buddha forbade strictly the marriage of his followers. On this account Buddhism was unquestionably the religion of monks and nuns, and no married man or woman could be a true Buddhist. This was a great barrier to the spread of this religion and this barrier was partly removed by the Buddha himself, who had provided special commands for married men and women. But it is due to Shinran that this was entirely destroyed and that the clergy and laity were brought nearer together. To do this he claimed the sanction of a prophecy of Buddha, and though the truth of this prophecy is disputed it was the plan most helpful to his success, because he thus won the sympathy of women and established the authority of his religion through the ages in his immediate line of blood.

II. *The Persecution.* The climax of envy toward the Pure Land sect, by the priests of other sects, was reached in the form of persecution. All the priests on Mount Hiei gathered together some time in 1204 at the Great Hall to draw up resolutions by which the work of Honen was to be entirely suspended. Before this, complaints had come several times to Honen from the priests of Mount Hiei, but this was the most serious one, and Honen immediately prepared a document of apology consisting of seven articles. This was sent to the archbishop of Mount Hiei, signed by Honen and his eighty-eight disciples (according to one record, 189). This was on November 7, 1204 A. D. This document of seven articles was so moderate and reasonable in tone that not even the wilful priests of Mount Hiei could complain against it. On the other hand, the popularity of the new sect grew day by day, and the small hut of Yoshimidzu became the most crowded center in the great metropolis of Kyoto. But this prosperity opened the way for a most important happening, i. e., two of the court ladies were converted to the new faith, and shaved off

their hair, not to return to the royal palace again. Unfortunately these two ladies were the favorites of the ex-Emperor of this time, and as a natural consequence, the event roused in him a fearful anger. The priests of Mount Hiyei and of Nara took advantage of this and the latter sent to the court a strong protest against the new sect. This protest consisted of nine articles. As the result of this, Honen was sentenced to exile in 1205. Eight of his disciples shared this same punishment and four were punished with death. Shinran was to be beheaded, but through the petition of his friends he was exiled instead. He was then thirty-five years old, while his master Honen was seventy-five. The destination of Honen was Shikoku, but that of Shinran was the remote country of Northern Japan.

### Period III.

I. *His Life in Exile.* On the morning of March 16, 1205, Shinran started for his destination three hours before Honen did, because he was reluctant to see the pathetic sight of his master as a poor exile. After thirteen days of toilsome journey he arrived at the province of Echigo where he was to stay. After that he seldom communicated with his master or with his family in Kyoto. His biographer with poetical imagination describes graphically the lonely life of Shinran during this time. But there are other biographers who hold that Shinran had a family with him, but they do not agree in one particular. One says his wife with her little baby joined him, while another declares that his first wife died soon after he departed from Kyoto, and Shinran was married to a second wife. Meanwhile, he let his hair grow and claimed to be neither of the clergy nor laity.

As the persecution in Jerusalem scattered Christians and Christianity abroad, Shinran's life in exile was a providential opportunity to preach his gospel to those who were otherwise unapproachable. When he was released in November, 1211, by the edict of the Emperor, the foundation of the new faith was found to be firmly established in this region.

II. *Subsequent Twenty Years.* On the said date, all the exiled priests were pardoned but Shinran did not go back to Kyoto because the letter reached him very late, the carrier having been hindered by the deep snow, and it was followed by another letter which announced to him the death of his master, Honen. Shinran said, when he received this sad news, "It is vain to go back to Kyoto if I cannot see the master. I will rather stay in this region to preach his teaching and do his will." Indeed, Echigo and its vicinity were heartily welcom-

ing his popular religion, hitherto unknown, and the condition of Kyoto was by no means favorable to his aim to spread the new faith. These were the reasons which kept him in this region, while the shifting of the political center of Japan from Kyoto to Eastern Japan was not without some influence in his decision.

From this time on, his work was like a boat which goes with the current; there was here no difficulty which hindered its advance. He traveled these regions constantly, giving his message to the common people, who in turn respected him as the incarnation of Amitabha Buddha and ascribed to him many miracles. During these years he founded also several temples as places for worshipping the Amitabha Buddha and for listening to sermons. His standard book, "Kyogo Shinsho", the Systematic Theology of Shinranism, is also the work of these years, and it was published when he was forty-two years old, the age Luther married Katharina von Bora.

How renowned he was at this time is clear from the following incident. While he was in Hitachi, a call came to him from the Shogun to read the proof of a copied Tripitaka. The Buddhist scriptures in the Chinese language consist of the enormous number of over five thousand volumes and the terminology and phraseology are so peculiar that ordinary scholars in Chinese literature cannot understand them. Consequently, this work assigned to Shinran was by no means an easy one either in quantity or in quality. Shinran was one of a few able men who were appointed to this honorable office.

Thus the work of Shinran prospered, and a number of strong men who could carry on his work in this region of Japan arose among his disciples. So when he was sixty-five years old, after twenty years residence in this country, he came up to Kyoto to live and die there.

III. *His Life and Death in Kyoto.* While he was in Kyoto the disciples in Eastern Japan frequently came up to visit him and receive his counsels. He also wrote numberless letters to instruct them, because there was a certain tendency to schism among his followers. The letters were written in the most popular style without the slightest taint of pedantry. In these letters we generally find thanksgiving for contributions of money. His life during these last years evidently depended upon the material help of his faithful and devoted followers. He was taken ill in November, 1262, and after he had been confined to the bed for eight days, he died peacefully on the 28th day of the month, in the 90th year of his age.

Within our own time, on November 28, 1877, the present reign-

ing Mikado expressed himself as much gratified at the principle on which Shinran had founded the sect; and to express his profound approbation he gave to Shinran by autographic tablets the posthumous title of Kenshin, i. e., the "Great Teacher who perceived the Truth."

Now Shinranism is the largest sect in Japanese Buddhism. With its mother, the "Pure Land Sect," it possesses more than one-half of all the temples in the country. Statistics compiled in 1790 show that there were then 469,934 temples in Japan, of which 140,884 belonged to Shinranism, 140,020 to the Pure Land sect, the other sects having comparatively small numbers. At present, this sect has more than twice as many temples as any four of the great sects, and five thousand more than the Sodo or Subject of the Pure Land, which is the next largest, or over nineteen thousand in all.

### THE DOCTRINE OF SHINRAN.

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It will be convenient to give at the outset a summary statement of the doctrine of the system. The author of this is Rennyo, the eighth abbot of Hongwan Temple, Shinran having been the first abbot. This corresponds to the "Lord's Prayer" or the "Apostles' Creed" and is repeated by all congregations before the sermon begins. It says:

"Respecting all religious austerities and other actions, giving up all idea of self-power, we rely upon Amitabha Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amitabha Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding abbots, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."

This represents most briefly but most precisely the idea of Shinran, and so my plan is to follow along the line of this confession in the discussion of Shinranism. But before entering this task, a word is needful about the sacred books of this sect, the sources of the doctrine, because Buddhism in any of its forms is very particular about its authenticity as is Christianity; every sect must be founded upon the word of Buddha and his direct followers in the succeeding ages.

I. *Sacred Books of the Sect.*

1. Three Sutras. There are three sacred sutras in this sect.

(a) The great Amitayus sutra in two volumes is the first and largest among them. This sutra gives a tale of a king in a former kalpa who left the world, adopted monkish life, assumed the name Hozo, or "Treasure of the Law," and became, by this rapid growth in knowledge and virtue, a Bodhisattva. To the Buddha who was his teacher he uttered forty-eight vows, having reference to the good he desired to accomplish for all living beings, if he should attain the rank of Buddha. Ten kalpas later, he received the title with the name Amitabha, and now resides in a world called Sukhavati far in the west, to fulfill his forty-eight vows for the benefit of mankind. As these forty-eight vows are the basis of the doctrine of this sect, and the eighteenth is the central one, let me give it here. It says: "If any living beings of the ten regions, who have believed in me with true thoughts, and desire to be born in my country, and have even to ten times repeated the thought, not been born there, then shall I not accept the Enlightened Name." The original vows sprang from his great compassionate desire, which longed to deliver living beings from suffering. With this original vow, he practiced good actions during many kalpas, intending to bring his stock of merit to maturity for the sake of other living beings. All his actions, words, and thoughts were always pure and true, so that he accomplished his great compassionate desire. These vows and practices excelled those of all other Buddhas. The state of Buddha which is the fruit of such endeavor is called Amitabha, that is, "Immeasurable Light" and "Immeasurable Life." Ten million kingdoms of Buddhas separate his world from our own.

(b) The Amitayus-dhyana Sutra in one volume. This is the second longest of the three sacred sutras. This sutra contains the teaching of Buddha, which he delivered to Vaidehi, the consort of the King Bimbisara of Maghada, who on account of her son was feeling weary of this world. He showed her how she might be born in the Pure Land. Three paths of good actions were pointed out. The first is worldly goodness, which includes good actions in general, such as filial piety, respect for elders, loyalty, faithfulness, etc. The second is the goodness of Sila or morality, in which there are differences between the priesthood and laity. In short, however, all that is not opposed to the general rule of reproving wickedness and exhorting to the practice of virtue is included in this goodness. The

third is the goodness of practice, which includes that of the four satyas or truths and six paramitas or perfections. Besides these, all other pure and good actions such as the reading and recital of the Mahayana sutras, persuading others to hear the Law, and thirteen kinds of goodness to be practised by fixed thought are comprised in this. Towards the end of the sutra, Buddha says: "Let not one's voice cease, but ten times complete the thought, and repeat Namo'mitabhaya Buddhaya, or adoration to Amitabha Buddha."

(c) The third is the small Amitayus sutra in one volume. This is the shortest of the three sacred sutras. It is taught in this sutra that beings are not born in that Sukhavati of the Amitabha Buddha as a reward and result of good works performed in this present life. No, if man keep in his memory the name of Buddha Amitabha one day or seven days, the Buddha together with Bodhisattvas will come to meet him at the moment of his death in order that he may be born in the Pure Land Sukhavati.

2. Sastras and Commentaries. These are the works by the seven patriarchs whose names and years I mentioned in the introduction of this paper. Among them, works by the first two patriarchs are called Sastras or Disquisitions and those by the other five, Commentaries. Their works are most minute in explaining the doctrine of the sect, for which reason the authors are reckoned as patriarchs. Especially the fifth patriarch, Shan-tao, used his whole power for the Amitayus-dhyana sutra, and wrote a new commentary on it in four volumes. He understood thoroughly the thought of Buddha and clearly explained the text. It is said that when Shan-tao was writing his commentary he prayed for a wonderful exhibition of supernatural power. Then there appeared to him in a dream every night a dignified priest, who gave him instruction on the division of the text in his first volume. In this way, he really excelled his predecessors.

Now, these three sutras and seven sastras and commentaries, with Shinran's own "*Kyogyo Shinsho*," are the standard books of the sect, from which every doctrine must be derived and on which every teaching should be based.

## II. *The Doctrine of Works and Faith.*

1. On Works. (a) Works have nothing to do with salvation. One of the most important distinctions between the Holy Path and the Pure Land is the attitude towards works; because one is the salvation by works, while the other is that by faith; one is salvation by self-

power, the other is that by another's power. Shinran says: "I do not want any merit, nor am I afraid of sin. Because there is no greater good than faith in the promises of Amitabha Buddha; because there is no sin which can hinder the promises of Amitabha Buddha. Some think that those who have no merit will not be saved by praying to the Buddha, and that great sinners cannot be saved in this way. Both are false. If they can be saved by stopping their sin and storing up a great stock of goodness there is no need of faith for salvation; but we are such degraded men and women that we sin even if we do not wish to, nor can we do good if we wish. The merciful Buddha came to save such helpless ones, by his great merit and power. But even the best man in the world cannot be saved by his own merits only, because Buddha's original design is to save every one on equal terms. So that goodness or sin has nothing to do with salvation, which is only by the power of Buddha." It is a very natural outcome from such a view that Shinran should have a very liberal attitude toward all human impulses. In another place he says: "If any one, bereft of his dear one, is sorry, this is natural. (Such passion is understood as sin by some sects of Buddhism.) Followers of my doctrine must not restrain such natural outbursts of the heart. It is hypocritical to show tranquility in such a time. We are human beings, so weak that we cannot disregard any trying matter, otherwise we would be superhuman. The salvation of Amitabha Buddha is not for superhuman beings, but for ordinary human beings. Salvation depends on His power, and He saves only the sinners who cannot keep themselves from sinning while in the flesh. If a man could restrain his passion, he could not be saved by his virtue, because his salvation depends solely upon the power of Amitabha Buddha." Thus Shinran married and ate flesh and allowed his followers to follow his example contrary to Buddhist law. On the other hand, he tabooed penance, fasting, prescribed duty, pilgrimages, isolation from society whether as a hermit or in the cloister.

(b) Good works. Nevertheless, Shinran never condemned good works as such; only when the good works were regarded as the price of salvation did he condemn them. He did not teach men to sin intentionally. On the contrary, he repeatedly taught them not to sin. Here is a specimen which is taken from one of his letters: "to believe that the vows of Amitabha Buddha are the salvation of the utmost sinners is a beautiful belief, but our religion does not teach anybody to think wickedly and to speak wickedly in order to be



saved. We teach only that you are saved although you are sinners. Sinning is a handicap for fellow-believers and a great cause of sorrow for the teachers." Thus Shinran rescues his religion from being a horrible sensationalism.

(c) Superstitious observances. Leaving plenty of room to human impulses, on the one hand, and forbidding wicked deeds and words, on the other, Shinran greatly disliked superstitious features like amulets and charms. There is neither lucky day nor lucky direction in Shinranism. This is very significant when we consider that the current customs of Buddhism and the government were both very particular about these points. For instance, the temples of Mount Hiei were erected by the edict of Emperor Kwammu (782-805 A. D.) who intended to render this northeast quarter of the city of Kyoto, which is an especially unlucky point, more favorable through the mysterious power of Buddhism. But Shinran was above these superstitions and declared again and again that the original vows of the Amitabha Buddha were far greater than these. Again Shinran rigidly commanded his followers to worship Amitabha Buddha alone. In this we see man's instinctive craving for a supreme object of worship powerfully reasserting itself. But Shinran never denied the existence of spirits, demons, gods and Buddhas, as he never denied the right of other Buddhist sects. He did not differ from other Buddhists in their endeavor to identify the Buddhas with Shinto gods and to teach their followers to pay them due respect.

2. Nature of Faith. (a) The first, chief thought. The creed of the sect is explained as the believing thought which follows the original vows of Amitabha Buddha. This first believing thought is the saving faith, and thoughts after that are not the cause of salvation. As soon as this faith springs in the mind the believer's salvation is firmly established. This is the teaching of Shinran. But his fellow pupils considered more than one thought necessary. This gave rise to a long controversy between these two parties after Honen's death. This controversy still continues. Shinran naturally wrote on this subject whenever he found the occasion, and once he said: "Anyone who survives after the first thought ought to cherish the faith and call the name of Amitabha for thanksgiving only. The salvation of the Buddha is for this life which is in peril of death at any moment, and thus he guaranteed the first thought as the saving faith. Otherwise he who died after this thought without a moment left for any other thought could not be saved. If any thoughts after

the first one are needed for salvation, what is their limit? The man may die any moment by some accident before he reaches the end of the series of those thoughts. Then can he not be saved? This is contrary to the great mercy of the Amitabha Buddha."

(b) Faith is the gift of Amitabha Buddha. This first, chief thought is the same as the three fold faith enumerated in the eighteenth vow, namely, (1) the true thought, (2) the belief, and (3) the desire to be born in the Pure Land. The first of these corresponds to the "truth" of Amitabha, the second to his "wisdom" and the third to his "mercy." For salvation, all of these three virtues are essential and as the Buddha gives us these three virtues, believers who have but one thought can be saved. Here is an interesting incident in this connection. There was once a bitter controversy among the pupils of Honen about the unity of faith. Shinran took the position that the faith of Honen was identical with his own, while another pupil argued against him. The appeal was made to Honen, who in turn said that his faith as well as Shinran's faith was a gift from Amitabha Buddha and consequently there was no difference between the two. "If anybody has a different faith from us he cannot be saved as we are."

(c) Predestination. But this faith is not given indiscriminately to every one; nay, Amitabha Buddha cannot give this to those who have no preparation. This is the predestination doctrine. Shinran says: "Among the people there are some who can believe the teaching of the Pure Land and also some who cannot. This depends upon their own preparation in their past life; if they have prepared enough they can receive the teaching whenever they hear it in this life. But if they have not prepared, they will pass away without listening even if they hear the teaching. All who have prepared do not entertain the slightest doubt when they are brought into contact with a teacher; this is because they are illumined by the Light of the Amitabha Buddha. If there were no Light, they would not apprehend the name of Buddha. The Light of Buddha which illumines the whole universe breaks the darkness of the human soul, and the faith therein springs up. Still even this strong Light of Buddha will have no effect upon the unprepared heart."

But how is their mind prepared? On this point Shinran's doctrine was polytheistic, if I may use such a term, although his principles were strictly monotheistic, as I have said before. In the past life, the soul had been led by other Buddhas inferior to Amitabha himself,

and thus it was prepared to believe in Amitabha Buddha. If we seek an analogy in Luther's theology, the inferior Buddhas might be his angels who "lead, preserve, protect and help the creatures and especially men." The inferior Buddhas are sole providential agents of Amitabha Buddha, somewhat as angels were regarded by Luther. So that in the opinion of Shinran, it was one of the greatest of sins to speak or act against such inferior Buddhas. He even went so far as to say that, "to speak against these Buddhas is a vice practiced only by unbelievers who reject the Amitabha Buddha and my doctrine of salvation by faith."

### III. Moral Teachings.

1. Duty Towards Buddha. Thanksgiving towards the Amitabha Buddha plays a very important part in Shinran's teaching. To pray to Buddha in order to be saved is heresy, because it is an act of self-reliance. But prayer after one has been saved by faith in the power of Amitabha Buddha is an act of obligation towards Him, because it is in grateful remembrance of His mercies. This corresponds to "even to ten times repeated the thought" in the Eighteenth Vow, and the "even" is understood as a comprehensive term implying from the first thought to the last thought of life, while they are by no means a price to purchase salvation, as the other schools of the Pure Land sect think. On the other hand, Shinran holds that salvation is completed by the almighty power of another in the moment of the first thought, and any thoughts after the first one add nothing to the effect. Consequently these thoughts can be only thanksgiving and adoration.

2. Duties Toward Men. Buddhism is an unworldly religion as Buddhists themselves call it, and does not put much accent on morality in this world. If Buddhists teach morality, it is not for the sake of morality, but for the sake of merits by which salvation is to be secured. If you view the system of Shinran by this light, certainly you can better understand his situation. Shinranism is Buddhism, so that the moral teaching does not occupy the prominent part of the system. If you read his "*Kyogyo Shinsho*," the standard book of the sect, you will be surprised that no moral teaching is given therein. In fact, Buddhism relies upon Confucianism, to a great extent, so far as practical ethical teachings are concerned; inasmuch as the latter, defective as it is, is richer than the former in that respect. Again, Shinranism, being the religion of reliance upon another's power,

hates the term merit. In one place Shinran says, "I never offer a single prayer to the Amitabha Buddha for the sake of my parents, because my own salvation depends upon another's power. If I cannot save myself by my own power, how can I save my parents by any merit of my praying?" On the other hand, he never taught indifference to sin. Indeed, there were many persons who misunderstood his position and thought his religion tolerant of evil words and doings. Thus he was compelled to write to different persons on this subject in almost the same words. Let me cite one of his letters: "I regret to learn that some are teaching to do evil, because it has nothing to do with salvation. If men and women are ordinarily allowed to do as they wish, does it follow that stealing or killing is also allowed? One who has been saved and prays to Amitabha Buddha should straighten his crooked mind. We are tempted by our nature to think what we should not think, to do what we should not do, to speak what we should not speak. But if we do wrong and speak evil because this has nothing to do with salvation, this is intentional sin and not justifiable." Shinran does not give any teaching more definite than this general one, and although this was developed by his successors, we may safely conclude that morality has not a vital relation to his doctrine of salvation. Let me discuss this point later.

#### IV. The Natural Consequences of the Doctrine.

1. Democracy. (a) No distinction of sexes. According to the earlier and general view of Buddhism, women cannot attain Buddhahood because of the pollution of their nature. To do so, they must change their form. (cf. "Sacred Books of the East" XXI. 252, 253.) According to Shinranism, on the other hand, a believing woman may attain the goal of Buddhism as a believing man does. But Shinran never changed the general view of Buddhism that the sins of woman are heavier than those of man. He teaches that woman can be saved as man because the Vow of Amitabha Buddha is so great that nobody is excluded.

(b) No distinction of ranks. Shinran preached to all classes of people from noblemen to the common people. Even the outcast class was reached by the gospel of Shinran. Again, Shinran never drew a line of demarcation between himself and his disciples. Thus he says: "I have not a single disciple." He means by this that, in proclaiming the teaching of Buddha to the believing heart of the world, he is a mere deputy of the Amitabha Buddha. Thus he calls all believers "my own friends, my companions" in the most intimate manner.

(c) No distinction of the educated and uneducated. According to the same principle, Shinran did not distinguish the learned from the ignorant. It is his principle that no wisdom is needed for salvation. Shinran says in one of his letters. "Do not regard any teaching to the effect that those who do not read and study cannot be saved. All our sacred books teach that those who believe the Vows of Amitabha Buddha and pray to Him will be saved. There is no need of education to be saved. Those who cannot understand this reason should be educated in order to know the principles of vows. I pity those learned men who can read the sutras and sastras, but cannot understand the real meaning of them. The Amitabha Buddha provided an easy way for the uneducated who cannot read." Consequently, while the scriptures and other writings in other sects are all in the Chinese language, this sect has numerous books in the Japanese vernacular, so that common people can approach it. I cannot show here how he used simple language in his writings, but the following statement which is found at the end of his two little books entitled "On the One Thought and Many Thoughts," and "The Light of the Later Day," will give some idea of how careful he was on this point. He says: "I wrote this to enable uneducated, plain men to understand without any difficulty, repeating the same matter. If a learned man reads this, he will laugh at me. But I do not care if he does. My simple desire is to make my teachings clear and plain to any common people."

(d) Little distinction between clergy and laity. In this sect the devotee is no longer invited to become a priest — to abandon his home and practice celibacy. On the contrary, the priests of this sect do not observe the important vetoes that chiefly distinguish priests from laymen. They marry, eat meat, and, if desirable, replace the stab by the surcoat. They learn in the domestic circle those sympathies and appreciations that celibacy can never develop. Shinran allowed his hair to grow and did not observe most of the outward distinctions between priest and layman.

2. Missionary Spirit. If Shinranism is democratic, then it is natural that it should have the missionary spirit. Shinran says in one of his letters, "Your salvation is already certain, but you must pray to Buddha for the sake of the enemies of our faith, in order that they may be saved in the present world and in the future. For the sake of your own salvation, there is no need to pray to the Buddha, because you are saved, but you must pray that this evil world may be

let into the salvation of the Amitabha Buddha. This means gratitude for the saving grace of Buddha. All of you ought to consider this matter and unite in the act." Indeed, the growth of this sect is in large measure due to this principle; not only the priests, but frequently the common believers being earnest propagandists. This sect alone in Japanese Buddhism has mission stations today in Korea, Shanghai, Amoy, the Hawaiian Islands and even in San Francisco.

#### CONCLUSION.

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Buddhism in general seems but Roman Catholicism without Christ, and in Asiatic form. Shinranism, then, is a form of protestantism believing in Amitabha Buddha instead of Jesus Christ. But there are several important differences under the apparent similarities.

1. *Saviour*. First of all, this Amitabha Buddha is not a real figure in history, but an unhistorical and unreal phantom, the creation and dream of the spectacular and visionary. Amitabha, the personification of Boundless Light, is one of the most luxurious growths of a sickly scholasticism — a hollow abstraction without life or reality. Prof. Max Müller says in his *Chips from a German Workshop*, (vol. V., p. 237) "Buddha himself, I feel convinced, never knew even the names of Amitabha, Avalokitesvara, or Sukhavati. Then, how can a nation call itself Buddhist whose religion consists chiefly in a belief in a divine Amitabha and his son Avalokitesvara and in a hope of eternal life in the paradise of Sukhavati?" I cannot affirm whether the first part of this statement is true or not, but it is very safe to say that the Amitabha is not historical. Again it is safe to say that he is neither creator nor judge; so that he has not any right to deal with sin in the sense that Christ has. Nor is he God in the Christian sense. According to the sutra, this Buddha of Boundless Light, in the time of the fifty-third Buddha, and in connection with vows made in his presence, arose from his position as a mere man to become an infinite Buddha. Such an account really excludes from him such attributes as eternity, immutability, etc. In this we see the impassable gulf between Buddhism and Theism.

2. *Ethics*. The system of Shinran is often called the doctrine of "Justification by faith" of "The Reformed Buddhism" in Japan; but by Justification is meant only that the sin of the believer is swallowed up and extinguished in the merit of Amitabha, as a drop of rain is lost in the ocean. And so the faith itself has no moral element in it. Without any morality, the followers of this doctrine

are to be saved; and, as I said before, immorality resulted. Shinran rebuked to little effect. To make up such a deadly lack there arose a necessity to teach a "popular system," that is, moral teachings, in addition to the "true system;" that is, doctrinal teachings. The popular system has reference to the distinction of good and evil in conduct in this world; the true system, to that of belief or doubt in the mind, on which depends salvation in the other world. Doubtless this is an important addition to Shinranism, but there is no such vital relation between them as exists between the faith and life of Christians. This separation of moral and doctrinal teachings causes a deep suspicion in the mind of Prof. Max Müller, and he says, "There is one passage in our sutra (*Sukhavativyuha*) which seems even to be pointedly directed against the original teaching of Buddha. Buddha taught that as man soweth so shall he reap, and that by a stock of good works accumulated on earth the way is opened to higher knowledge and higher bliss. Our sutra says, 'No, not by good works done on earth, but by a mere repetition of the name Amitabha is an entrance gained into the land of bliss.' This is no better than what later Brahmanism teaches, viz, 'Repeat the name of Hari or of Krishna, and you will be saved.' . . . . . Is it not high time that the millions who live in Japan, and profess a faith in Buddha should be told that this doctrine of Amitabha, and all the Mahayana doctrine is a secondary form of Buddhism, a corruption of the pure doctrine of the Royal Prince, and that if they really mean to be Buddhists they should return to the words of Buddhists as they are preserved to us in the old sutras?" Prof. Max Müller misunderstands the nature of Shinranism, and takes it as a mere repetition of the names of Buddhas. But it is clear from my foregoing statements that this view is not true. Still, I agree with him on the point that Shinranism is not ethical in its nature.

3. *Salvation.* Thus Shinranism changed so far from the original Buddhism that it became almost exactly contrary to what it was at the start. Still, some of its fundamental ideas remain unchanged. The doctrine of transmigration is one of them. Hence, we meet another important difference, that is, in regard to salvation. In the Christian sense of the word, salvation means the deliverance from sin; but in the Buddhist sense it is the cutting off from the suffering of transmigration. The idea of salvation in Shinranism cannot be otherwise, but, if there is any difference between that of the old Buddhism and of this new Buddhism, it is that Shinranism

holds to the materialized Nirvana and calls it Sukhavati or the Pure Land. Many passages which describe this paradise as the visible realm are found in the sacred sutras. The following quotation is from the small Amitayus sutra: "In that world, Sukhavati, there are lotus lakes, adorned with the seven gems, viz., gold, silver, beryl, crystal, red pearls, diamonds and corals, as the seventh. They are full of water which possesses the eight good qualities. Their waters rise as high as the fords and bathing places, so that even crows may drink there; they are full of golden sand, and are of vast extent. And in these lotus lakes there are on the four sides four stairs, beautiful and brilliant with the four gems, viz., gold, silver, beryl, crystal. And on every side of these lotus lakes, gem trees are growing, beautiful and brilliant with the seven gems, viz., gold, silver, beryl, crystal, red pearls, diamonds, and corals, as the seventh. And in those lotus lakes lotus flowers are growing, blue, blue colored, of blue splendor, blue to behold; yellow, yellow colored, of yellow splendor, yellow to behold; red colored, of red splendor, red to behold; white, white colored, of white splendor, white to behold; beautiful, beautifully colored, of beautiful splendor, beautiful to behold, and in circumference as large as the wheel of a chariot." You cannot read this quotation without feeling that the Buddhist ideal of the future life is eudæmonistic, and that the moral and spiritual tone is lacking. "The highest blessedness in heaven will consist in communion with Christ." The highest blessedness in Sukhavati is nothing more than the ideal world of an Epicurean. Indeed, Japan cannot be completely saved by such an imperfect religion, and needs most assuredly the Gospel of Christ, our Lord.

"And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (The Acts iv., 12).

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## Book Reviews.

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The idea which prevailed a century ago as to what determined the contents of a General Introduction to the Scriptures is fairly well illustrated by the monumental work of Horne, published in 1818, which covered practically all one would understand today by a Student's Help to the Bible—only on a larger scale and in a more scholarly and decidedly theological way. Besides discoursing on the languages in which the Books were written, their collection into a canon and their text, this rather famous production gave information on almost every topic, a knowledge of which would afford a better understanding of the Bible—such as the Historical and Physical Geography of the Holy Land, the Political, Sacred and Domestic Antiquities of the Jews, the Genuineness, Authenticity and Credibility of Scripture, and the General and Special Principles of Interpretation, together with an analysis of each of the Books, including such a review of their date and authorship as practically would be involved today in their critical consideration. Such method was due doubtless to the age in which it was produced; so that we are not surprised to find, some forty years later, published by the Religious Tract Society, London, a book compiled by Joseph Angus, at that time President of Stepney College, which, with a better idea of its purpose, was styled "The Bible Handbook." It covered very much the same ground as the work of Horne, but in a less diffusive and, consequently, much more usable way. It served its purpose so well that in 1860, six years after its first appearance, it was printed again in larger form and yet again in 1869, having in the meanwhile been translated into French (1858). Still later, in 1883, it was brought out in this country (Fagan & Son, Philadelphia) with "Extensive revisions, notes and an index to Scripture texts" by F. S. Hoyt, D. D., editor of the "Western Christian Advocate."

With such a history it is not surprising that it should be felt worthy of another Edition, which appears under the enlarged title *The Cyclic Handbook to the Bible*, the former editions having been thoroughly revised and the book in large part rewritten by Samuel G. Green, D. D., known for his work in the fields of New Testament and Church History. The original form of the contents has been largely altered; but their characteristic as a general introduction to the Scriptures has been preserved. There are two Parts—Part I has to do with the Bible as a Book and treats of the general topics, Language, Canon, Text, Credentials, Claims, and Interpretation, including under the last point Geography, Chronology, Natural History and Antiquities, and adding a chapter on the "Study of the Scriptures in Relation to Doctrine and to Life." Part II has to do with the Books of the

Bible and carries out a historical criticism of the writings in both Testaments. It is furnished with two useful Appendices—one giving a Comparative Chronology of the Scripture History with that of the Contemporary Nations; the other giving full lists of the Flora, Fauna, and Minerals of the Bible. Because of the rather discursive form of its contents it is compelled to add an alphabetical index to its material. In short, the Book presents itself to us with a flavor of the olden time, and yet it would be doing it great injustice not to emphasize the fact that what it gives us is given with a scholarship that is aware of what has been discovered about the Bible in the half century since it first appeared. It is stately traditional in its critical position, though not offensively so. It is naturally contracted in its form and is embarrassed somewhat by the necessary restrictions to its discussions, but within its limits it has not failed to place that which must be of real help to Bible students and readers today. (Revell, pp. xvi., 832. \$2.00.)

M. W. J.

Another of the "Bible Class Primers"—this upon Ezekiel, written by Rev. W. Harvey-Jellie—edited by Principal Salmon, comes to hand without date. Everything is stated with brevity and soberness. There is an Introduction showing the situation of Ezekiel's times. The succeeding chapters are a running analysis of the book, with occasional interpretative comments. It is a helpful little guide for the beginning of one's study. (Imported by Scribner, pp. 99. 20 cts. net.)

C. S. B.

Neither the English nor the Greek Testament gives the reader any idea of the chronological sequence of the writings which comprise its collection—and this is something of which it is well worth having an idea. Many attempts to remedy this have been made, one of which is before us in the *Student's Chronological New Testament*, compiled by Professor Archibald T. Robertson of the Southern Baptist Theological Seminary, Louisville, Kentucky. It is based upon the text of the American Standard Revision, is furnished with a map of Palestine and one of the Journeys of Paul, and prefaces each book with a concise statement of such critical facts regarding it and its author as are generally accepted, followed by a brief outline of its contents. As the editor admits in the preface, the sequence of the New Testament books is not always an assured thing, so that he has not attempted in the uncertain cases anything more than the probable order. More than this, he has not departed from the ordinary English Bible plan in placing the Gospels and the Book of Acts before the Epistles, though confessedly they were produced later than most of them. His reason has been simply that these books, dealing as they do with facts that antedate the Epistles, should in spite of the sequence of their composition be read before the Epistles. In this plan, wisdom will doubtless be granted the Editor, though there are those who will question not so much why Hebrews should be placed after Jude and the Petrine Letters, but why, on general probabilities, II Peter should not be placed at the end of the list or omitted from it altogether. The book ought to be a useful help to the reader and the student of the Bible, and will doubtless find its way to many to whom it will be a revelation of new facts. (Revell, \$1.00 net.)

M. W. J.

*The Outlines of the Synoptic Record* is a presentation of the narrative of the first three Gospels in the light of the accepted results of Synoptic Criticism. It is a doubly authored book, coming from two English scholars, the Rev. Bernard Hugh Bosanquet, and Reginald A. Wenham, both of whom have contributed to the interpretative portion of the book, though the former is responsible for the major part of the exegesis, while the latter has written the opening Chapter, which furnishes the critical introduction to the rest. Of this critical introduction it is enough to say that it contains a clear and concise presentation of the Synoptic Problem, as stated and solved generally by the scholarship of the present day, viz: the priority of Mark, as a narrative source for Matthew and Luke, and the presence in these two Gospels of an additional sayings-source, most likely not used by Mark. The historical credibility of the records is accepted in general, though the possibility of redaction in all three of the Gospels and the actuality of it in Matthew and Luke is fully recognized. On this basis the narrative is taken up at the Annunciation and carried through to the post Resurrection events. It is a satisfaction to bear witness to the prevailing excellence of the interpretative insight which characterizes this part of the book. The suggestiveness with which the record often is given and the frequent fine sense of the spiritual lessons involved are of real value. These marks are especially clear in the Chapter on the Parables (VIII) and in that on the Eschatological Teaching (XV), the former of which comes from the pen of Dr. Bosanquet and the latter from that of his collaborator. This exegetical excellence is accompanied by, and in some respects is due to, a freedom in the critical handling of the material which takes the narrative out of all straitjacket pressure and allows it free play in the disclosing of the truths.

At the same time this excellence does not always come to full results. For example, in the admirable chapter on the Parables, where Jesus' purpose in this newly introduced method of teaching is shown to be his desire to sift the elements among his hearers, there should have been, from the very recognition of this purpose, a better appreciation of the incident of the True Relatives, where the receptivity to Jesus' teaching shown by the better element in the crowd already begins the sifting process. In fact, it is the disclosure of this self-sifting among his hearers that gives the reason for Jesus' adopting the sifting method of the Parable in his teaching. More serious than this is the failure to recognize the fundamental difference between the spirituality of Jesus' message and mission and the ceremonial of the Scribes' position and profession, as it discovers itself in the Healing of the Paralytic, where the opposition to Jesus' ministry first appears. There results from this, almost inevitably, a failure to properly correlate and develop the growing hostility which underlies all his ministry.

On the critical side there should be pointed out the fact that the incidents which chronologically belong to the Last Journey to Jerusalem, as given by Luke, are to be determined, in the last analysis, by the element of the specific disciple instruction characteristic of this period of the ministry. As a consequence there is much which has been brought forward in time that should be allowed to remain as Luke has placed it—e. g. x, 1-24; xii, 2-9, 11, 12, 51-53; xvii, 1-10; xviii, 28-30. These faults, however, have been

frankly pointed out, because the book is really too good to let them go unnoticed. (Longmans, pp. viii, 283. \$1.70 net.) M. W. J.

It was a wise choice that was made in the selection of Dr. F. C. Porter to write Vol. VIII of "The Messages of the Bible" series entitled *The Messages of the Apocalyptic Writers*. The class of readers for whom this series is chiefly intended needs to be most carefully instructed regarding the nature of the two Biblical Apocalypses, Daniel and The Revelation. Dr. Porter's comprehensive and accurate scholarship, his well-balanced judgment and his skill and tact in presenting views which, though true and generally accepted among scholars, are not as yet commonly held, all combine to give this little book a high place among the works devoted to the Apocalyptic literature. The introductory discussion of the nature and significance of the Apocalyptic writings is especially worthy of a careful reading. In addition to Daniel and The Revelation to which most of the book is devoted, some of the more important uncanonical Apocalypses, particularly those attributed to Enoch and Ezra, come in for a brief discussion. (Scribner, pp. xxii, 367. \$1.25 net.) E. E. N.

Among the many books written for the purpose of making the Bible attractive and familiar to children, the *Life of Christ for Children*, by Florence Baillie Fitzpatrick, may be counted as one of the best. One of the praiseworthy features of this little book is the large number of illustrations selected with great discrimination from the works of celebrated artists. The Gospel stories are retold in simple language with their moral and spiritual lessons well set forth. (Westminster Press, pp. 170. 50 cts.) E. E. N.

One of the most important problems of Gospel interpretation is that of Jesus' attitude toward the Old Testament. The views that have come to be very generally held among scholars have not as yet found acceptance on the part of the majority of Christians. A very thoughtful and quite thorough investigation of one phase of the problem is now at hand in C. S. Macfarland's *Jesus and the Prophets*. While neither in agreement with all the exegesis of the author, nor approving his too frequent resort to the short and easy method of mere assertion in the face of serious difficulties, we can commend the book as one worthy of careful reading and as specially fitted to serve as an introduction to the study of the weighty question with which it deals. (Putnam, pp. xiii, 249. \$1.50.) E. E. N.

The author of *The Lynching of Jesus* evidently wrote with a two-fold purpose, viz: to set forth the legal aspects of the trial of Jesus, and to throw into bold relief the heinous crime of lynching in our own day and land. The line of argument is cogent, although there is no adequate critical sifting of the sources. Mr. Welford assumes that there is a broad ignorance and a general apathy concerning the grave injustice which Jesus suffered at the hands of his countrymen and the Roman authorities. This ignorance and apathy, however, is certainly not confined to this aspect of the life of our Lord. And we question the wisdom of seeking to arouse resentment and hatred toward those who nineteen hundred years ago put Him to death. That Jesus was illegally as well as unjustly condemned and executed is

universally recognized. Will it further the Gospel to characterize the action by a modern phrase associated with all that is revolting and brutal? "Father forgive them, for they know not what they do," was his prayer, and should we not cultivate His spirit even toward His ruthless enemies? (Newport News, Va., pp. 105. 50 cts.)

E. K. M.

The second volume of Harnack's *Expansion of Christianity* comes promptly to hand. It contains the remaining three chapters of Book III, and Book IV, which concludes the work. The subject of the latter is the spread of Christian religion, and the treatment is exhaustive. Our author first gives a series of quotations from the sources illustrative of the extension of the Christian faith, and follows these with a brief critique of these sources. He then takes up the inward or vertical spread of Christianity among the various classes of society. The body of the book, which is contained in Chapter III, deals with the spread down to 325 A. D., and this is treated in three sections. First: the spread to Trajan; second, to the death of Marcus Aurelius; and third, to Nicæa. The whole treatment is masterly and exhaustive. We have previously spoken of the work as a whole, and need only add that the second volume is even more valuable than the first. There are two appendices, one on "Christianity and Mithraism" and the other on "Results." The work is likewise furnished with an excellent classified index. No student of early church history can afford to be without this invaluable work. (Putnam, pp. 488. \$2.50.)

E. K. M.

The object of *Modern Mysticism* is apparent from the subtitle "The Covenants of the Spirit, their Scope and Limitations." This is a series of divinity lectures delivered at Davidson College by Dr. J. B. Shearer, Professor in that institution. The questions considered are important and frequently recurring, questions which at the present time need special attention. Five chapters are taken up with a study of the doctrine of the Holy Spirit, and six with what the author calls Modern Mysticism. According to his use of the words the modern mystics are those who claim that they have received extraordinary gifts of the Spirit. Some of these gifts mentioned by the author are: The Second Blessing, Complete Sanctification, Faith Cure, and Personal Infallibility. These and other claims are taken up and the author attempts to refute them. He says that "the most popular form of this mysticism today is sometimes called Keswickism." The attitude of the writer is shown in the following quotation: "It need hardly be said that it has been no uncommon thing for heresiarchs to exhibit the most wonderful enthusiasm, zeal and consecration, and even spirituality. This was pre-eminently true of the Pietists, the Quietists, the Plymouth Brethren and many others." It may be said in general that the book is characterized by statements that are too sweeping. The distinction is not clearly drawn between movements which are the result of the work of the Spirit and those which come from fanaticism. Some parts of the discussion in which modern movements like faith cure and divine healing are considered, are very good. (Presb. Com. of Pub., pp. 116. 75 cts. net.)

C. M. G.

Dr. Kerr has presented in *The Blue Flag of the Covenanters* a history of the sufferings and persecutions of the Scotch Covenanters. The story is told with much emphasis on the biographical element and is designed to instruct the younger Presbyterians in the trials of their spiritual ancestors. It is well fitted to accomplish this purpose and the young people who read this book cannot but be inspired by the heroism of the Scotch. To facilitate its use in the Sunday School or by the Covenanter Companies, there are questions on each chapter. (Presb. Com. of Pub., pp. 46. 75 cts.) C. M. G.

The history of a college, especially of a college barely fifty years old, can hardly be expected to attract many readers outside the rather limited constituency of the institution. Dr. D. L. Leonard's *History of Carleton College*, however, makes a somewhat wider appeal for the reason that the author, as Rev. James W. Strong has pointed out in his introduction to the work, "has not been content with simply setting forth the facts of college history, but has sought to find a philosophic basis for those facts, by connecting them closely all along with the history of Congregationalism in the state." Dr. Leonard's history will be found of permanent interest and value to all concerned in the religious history of the commonwealth of Minnesota. (Revell, pp. 421.) S. S.

*Opportunities in the Colonies and Cuba* is a book which every American should read; for no citizen of this country should willingly permit himself to rest in ignorance respecting the actual condition of things in Cuba and our island possessions. It is a simple statement of facts gathered from sources so reliable that only the most captious or prejudiced readers could hesitate to accept them. It is to be earnestly hoped that this work and others like it may have a wide circulation. (Lewis, Scribner, pp. 369. \$1.00.) S. S.

*The Blue Book of Missions*, 1905, compiled by Dr. Henry Otis Dwight under the auspices of the Bureau of Missions, is an altogether capital piece of work. It aims to give in compactest shape the latest statistical and other information about the whole enterprise of Christian propaganda in all parts of the world. It includes descriptive details about all the lands and peoples and religions included in the scope of that gigantic enterprise, about the evangelistic and philanthropic and educational agencies now at work in an organized way, and about the tangible results achieved. To this it adds a large amount of careful comment and explanation at many points, and much miscellaneous information that is likely to be wanted either by the student of missions or by those who would communicate with missionary workers. Its material comes chiefly from the official reports of over a hundred societies, but is plainly put together by one familiar with many other sources. It bristles with names and figures, of course, some woven into a well-written narrative, some in elaborate tables. So far as we can see it is admirably done and should be of the greatest service to ministers and alert Christian workers and students. The only conspicuous lack is the omission of maps, a few of which, if only outlines, would enhance its practical utility. (Funk & Wagnalls, pp. 242. \$1.00 net, \$1.10 by mail.)

W. S. P.

The systematic study of missions has been aided greatly by the publication of an excellent series of text-books under the auspices of the Central Committee on the United Study of Missions. The volume published for use this year is entitled *Christus Liberator*, an outline study of Africa. The writer is Miss Helen C. Parsons, editor of "Woman's Work." An introduction by Sir Harry H. Johnson gives a brief view of the geographical and ethnographical characteristics of the continent. The first chapter of the book presents the Africa of today with special reference to slavery, paganism, Mohammedanism, and intemperance. The following five chapters take up the country according to the geographical divisions,\*giving an account of the missionary work done and in progress in each section. This book will be of great value to the thousands who have used earlier volumes in the series. (MacMillan, pp. viii, 309. 30 cts. net.)

C. M. G.

Since the Russo-Japanese War has terminated, few books could be more interesting — from a strictly prophetic point of view — than those written before the war began, by men who knew the Manchurian and Korean situations at first hand and who ventured to give their opinions as to what the next few years would bring forth.

Such a book is W. H. T. Whigham's *Manchuria and Korea*, written in 1903 and published just as the author was leaving for the seat of war, in fact before he had time to revise what he had written.

The chapters comprise the results of journeys begun in 1901, which extended as far north as Kharbin in Manchuria, and included a somewhat extended visit to Seoul in Korea. The author, representing the London "Morning Post," had ample opportunities for acquiring information, which he faithfully embraced and, being a man of broad views on matters political and commercial, and of fair mind on the rather delicate question of Russian and British policies in the East, he has given us a book which was well worth reading when it was issued and whose failure to rightly forecast the events which have since taken place, is proof simply of the extraordinary character of these events. In fact it is the failure of the forecast which makes it the peculiarly interesting book it is. Its discussion of the Russian occupation of Manchuria and the Russian ambition towards Korea discloses in a fine way the general unconsciousness in which the political, as well as the journalistic world was at that time as to the existence of Japan as a determining factor in the problem of the East. The great question, of course, is the question of Manchuria and there the writer has in mind but two alternatives — the administration of the country by Russia or by England. As to Japan's ability to drive the Russians out, to take Port Arthur, or even to invade the country with her troops — it is beyond imagination. "One cannot seriously believe that Japan would ever invade Manchuria, unless, indeed, she be caught by the madness with which the gods first visit those whom they wish to destroy." (p. 117.)

The minor question is as to Korea. Here the author considers Japan has the possibility of action, but even here he considers that the success of her action depends upon the active co-operation of England. It is an instructive book, making plain the wisdom of caution in foretelling events, un-

til the new chapter in the world's history which is being opened up in Asia, is somewhat read and the facts which it presents are thoughtfully considered. (Imported by Scribner, pp. 245. Price \$2.00 net.) M. W. J.

*In Thirty Years in Madagascar*, Rev. T. T. Matthews of the Church Missionary Society gives an account of his life and labors. Five of the eighteen chapters are introductory and relate the history of Christian missions in the island before 1870, in which year Mr. Matthews began his work. This early history is largely a story of persecution, and it reveals the fact that these Africans could die gladly for their faith.

The author's own experience is told plainly but in a very interesting way. His account reveals to us a whole-souled earnest man, deeply interested in the people for whom he was working and one who thoroughly enjoyed his work. The daily life and trials are set forth, and much information is incidentally given about the people and the country. The volume is illustrated with numerous illustrations from photographs. (Armstrong, pp. xi., 384. \$1.75.) C. M. G.

Presumptuousness is the prime characteristic of A Layman's sketch of *The Church of Christ*. The author is sure that "there must be something fundamentally wrong in the presentation of Christian truth." He is properly troubled by the divisions and parties in Christendom, but hastily concludes that "they may all be wrong, but no two of them can be right." "Two men cannot differ about any fact or truth and both be right; about any inspired command and obedience to it; about any divine ordinance and its observance; about officers under Christ and their duties, and both be right, any more than they can differ about the fact that the sun shines by day and the moon by night, and both be right." The case is not so simple as our author supposes, and his illustration is unfortunate for his argument. The fact is the sun shines both by day and by night, and so does the moon. Sometimes the moon does not shine by night. Much depends upon the point of view, and no single statement contains all the truth. Of course our author assumes that "the Church was a unit" (When?), and he also assumes that "the Church of Christ is a complete organization divinely constituted, without any authority given to any man or set of men or ecclesiastical body to change any of its rites, its officers, or its ordinances." We are wondering to what sect or denomination our author belongs. Does he believe in and practice immersion as the sole mode of baptism? If so, he escapes possibly one difficulty. Does he adhere to the Bishop? If so, he escapes another difficulty, but falls into a worse predicament. Does he "have all things in common?" Does he practice "feet-washing?" How about "the laying on of hands of the presbytery?" anointing with oil, etc.? One thing is very certain: Human society and all institutions with which it has to do are constantly, though imperceptibly changing, and will continue to change to the end of time. Growth, development, is change, and this is the divine decree. It is simply impossible to go back to apostolic times, and it would be unwise if we could. We would encourage our author to continue his studies in the history of the early Christian church and to extend them down through the succeeding centuries. (Funk & Wagnalls, pp. 336. \$1.00.) E. K. M.



That there is an essential difference between the idea of God in Islam and in Christianity is obvious to any one who takes the trouble to investigate the Moslem conception. Where precisely the difference lies is, however, another matter. Professedly preaching the same religion as true Judaism and true Christianity, Muhammad certainly was largely dependent on both. He took, but he modified and eliminated. Also, consciously or unconsciously, the Arab conception of God and the ideas of his narrow Semitic world colored everything. The recoil, too, from Arab mythologies, assigning children to God, drove him to a theistic monism. This is so strong that there are passages in the Qur'an which have been, and can be interpreted pantheistically. Yet the possibilities of this kind in the Christian Trinity were either unknown to him or did not appeal to him. Jesus became a prophet like others, but with some curious differences such as miraculous birth and the title of the Word of God. The Holy Ghost became merely a revealing angel; God immanent Muhammad could not understand. Hence the difference and the difficulty which Mr. S. M. Zwemer essays in his *Moslem Doctrine of God*. This is a really good examination of the character, and attributes of God according to the Qur'an and the orthodox traditions. On it our only criticism would be that Mr. Zwemer mingles with this thesis another quite different one, the character of God in Islam in general. Thus he quotes Palgrave's so often quoted attack, although Muhammad's Allah may have been, probably was, very different. But a consideration of the doctrine of God in Islam would take a large volume and would require very wide reading. Between the Wahhabite conception and that in Persian mysticism almost any theologian might find congenial standing ground. (Am. Tract Society, pp. 120. 50 cts.)

D. B. M.

A new work appears from the hand of Dr. S. J. Andrews—*Man and the Incarnation*. The discussion aims to show the mediatorial position of the Word and Son of God in the revelation of the Invisible God through the activities of Creation and Redemption. The Incarnation of the Son is eternally in the design of God. This Incarnation interprets the nature and meaning of matter in the permanent economy of the universe. Man emerges into being and takes his place in the world under that interpretation, now as natural, now as unnatural, now and finally supernatural. The essential positions of the book are the enduring validity of matter throughout all the being of the finite, created universe; and the enduring ministry of the Incarnate Son in disclosing the meaning and relation of Creator and creature. The discussion culminates in a description of the headship of Christ at present in Heaven with its corollaries bearing upon the proper behavior of the church on earth. (Putnam, xxxi, 300. \$1.50 net.)

C. S. B.

It is not often that we receive from Episcopalians anything like a systematic theology. They discuss portions of the theological universe with great learning and oftentimes with great power, but there is a great lack among them of the serious effort to co-ordinate the various portions of Christian doctrine into a system. All the more welcome, therefore, is the work of Professor Francis J. Hall, D. D., of the Western Theological Seminary in Chicago, Ill. His last volume entitled *The Doctrine of God* now in its

second edition, is published by the Young Churchman Company of Milwaukee, Wisconsin. The main part of it is confined to a treatment of "Theology Proper," and discusses with abundant learning and clearness such subjects as theism, anti-theistic theories, the divine nature, the attributes of God, the Trinity, etc. In all this there is much that is most satisfactory, even although it is stated with the succinctness and sometimes with the dryness of a text-book. Any young student who should go through it with an effort to consult the numerous authorities who are referred to on every page, would be richly rewarded for his labor. The disputable portions of this discussion mainly rest upon the assumptions contained in Part I, which is entitled "Introduction," and it is into this that the non-Episcopalian theologian will look with most interest and with keenest scrutiny. For here he will find a characteristic statement by a high churchman of what he understands by the Science of Theology, the church's dogmatic office, and the nature and function of Holy Scripture. He will find that Dr. Hall refers to his church continually as the Anglican Church, a title which strikes one curiously in the work of an American theologian; and one which is no real parallel to the name Catholic Church by which alone the Roman Church allows itself to be called, or even the name Greek Church by which Westerners describe the great Orthodox Catholic Church of the East. The use of the name is, however, significant. It means, as we proceed with this introduction, that Dr. Hall plants himself firmly upon the doctrine of the church formulated by the tractarian movement in England. For him theology is, indeed, the Science of God and Things Divine, but it "assumes the Catholic Faith as its premise and governing principle." If we ask exactly what the Catholic Faith means, we discover that it is to be found in physical science and anthropology so far as these throw light upon God and the moral and religious nature of man, but especially in revealed truth or the Catholic Faith. This is "contained in the sacred Scriptures, summed up in the creeds, and affirmed by the undisputed general councils." It is from the creeds that the voice of the church is primarily heard, and these creeds are the Apostles', Nicene, and Athanasian symbols. These "furnish the premises of Christian thought." This idea is emphasized with utmost conviction and clearness repeatedly. So much importance is attached to the definite declarations of the church that attention is given to the various ways in which the church has expressed its mind upon the essentials of the faith. Those which are known to be promulgated by the church everywhere and from the beginning are even in their verbal conciliar form a law to the conscience of the individual believer. And yet some are of supreme authority which have not been so formulated. "Much that is necessary to be believed has not been given dogmatic form in the ecumenical sphere; e. g., the doctrine of baptismal regeneration." By what test we are to discover all that belongs to the latter class, Dr. Hall does not tell us, and the way is opened for the indefinite claims of doctrines which are neither defined by councils nor have been universally accepted by Christendom. Dr. Hall's chief difficulty has been to describe the nature of the authority which attaches to the Scriptures as compared with that which inheres in the indefinite body of truth promulgated by the church. At this point the lack of

a historical method produces acute difficulties which are not obliterated by the author's patient and detailed statements regarding the Scriptures. He lays down the position familiar to those who have read in Anglican literature and on which Newman laid such emphasis, that "it is the function of the church to teach, and of the Scripture to prove the faith." Again he says, "That a Scripture is divinely inspired is made known to us primarily by the church." And yet again, "The Bible is not the source of truth in God's kingdom, for the church's possession of it is more ancient than the Bible and was derived by direct revelation." These sentences, which undoubtedly contain truth in them, do not, however, represent the original relation of Scripture to the life of the church. Nothing is more important for our day than the right presentation of this matter, for our defense of the truth of Christianity as well as our exposition of its nature must depend ultimately on the view which we hold alike concerning the way in which the faith was created and the relation of that faith to the church and to the Scriptures respectively. It is the conviction of many of us that a class of writers on this subject whom Dr. Hall almost completely ignores, those namely who are not afraid of the word "Protestant," have done most to trace the historical origin of the faith and to place the Bible and the church in their true relations to one another.

On the main portion of the book not much need be said by way of criticism except this, that the theism and the Trinitarian doctrine here described cannot be finally defended today without a more clearly defined and consistently employed theory of knowledge. Nothing is more certain as the result of the philosophical labors of the last century than that we cannot convincingly deal with any doctrine of the metaphysical until we have a doctrine of the manner by which the metaphysical becomes known to us and its reality is ascertained by the human mind. Repeatedly in the course of Professor Hall's exposition one feels the lack of this. It need not be added that the doctrine is evangelically sound, devoutly expressed, even although at times a scholastic method is somewhat rigidly employed. (Young Churchman Co., pp. ix, 106. \$1.00 net.)

W. D. M.

There are many ways of describing and defending Christianity, and all kinds of books are needed to do this work for all kinds of people. If so be only that the work be done earnestly and in adaptation to definite needs, each worker deserves his welcome. Hence we welcome a little book called *The Creed of Christ*. It is written by Rev. Richard Venable Lancaster and is sent out by the Presbyterian Committee of Publication at Richmond, Va. It is written by a sturdy believer, a clear writer, and ardent student of the Bible. The mere scholar will of course wonder at some of the methods employed. He will note that there is no discrimination between the way of using the Fourth Gospel and the other three. He will also wonder at some of the things which are said about the relation of Jesus to the Scriptures. That most difficult and delicate subject is treated with great confidence and some exaggeration. To say, "No precept (of the O. T.) does he repeat" may be simply an oversight even in an author who knows his gospel so well, and who must remember Matthew 5:31-38. And yet that oversight is significant of the general

attitude of many of our most evangelical writers. It is true and a matter of great moment for our faith that Jesus does affirm the authority of the O. T. But it is the O. T. *as interpreted and adapted by Himself and the Spirit of His gospel* to the new age which He is founding. To see that doubtful fact and to accept it as the supreme fact in the relation of Jesus to the O. T., will hasten a most desirable agreement among men who ought not to be in different camps. The author writes thirteen chapters on "The Creed" and gives his expositions with eloquence, clearness and true unction. If literalism is occasionally carried too far, and if sometimes meanings are read into the word of Jesus which come from a later theological standpoint, these faults must not detract from the general and convincing picture which is given from his own teaching of the work of Jesus as the Saviour and Lord of our race. (Presbyterian Committee of Publication, pp. 206. 60 cents.)

W. D. M.

The publishers, A. S. Barnes & Co., have projected "The Right Life Series," designed to offer "a series of small, easily read books intended to furnish material for settling the convictions of thoughtful people upon questions which are uppermost today. What are we to believe? What is the Right Life? What are we to think of the Bible today? What is the ethics of Business? How should religion be taught?—and the like." The first of this series is *The Right Life and How to Live It*, by Henry A. Stimson, with introduction by Wm. H. Maxwell, city superintendent of schools, New York. The themes chosen are The Facts of Life, The Law of Life, The Moral Equipment, The Moral Obligation, The Rules of the Game. The opening chapters state in very easy, familiar terms a philosophy of personality, environment, society, state, God. The closing chapters treat of sex, work, business, home, sport, animals, etc. The whole is very simple, very lucid, but also truly thoughtful, really earnest. Any honest reader, old or young, will enjoy the reading and find things falling into order and growing clear. The author has used his eyes amid current scenes; his thought has attended his eyes; and his pen has in a free, original way recorded his thought. The book is a good sign. May its readers multiply, and its kind increase. (A. S. Barnes & Co., xviii, 256. \$1.20 net.)

C. S. B.

A quite unusual "Essay in Morals" appears in C. Hanford Henderson's *The Children of Good Fortune*. He holds that morality is as normal and inclusive of all things human, as gravitation is of all things physical; thus he includes the conscious and the unconscious, the voluntary and the involuntary, deeply conscious that he is constructing a "truly overwhelming conclusion." He holds that Right and Wrong are discerned only in results; advocating "an empirical morality," a morality whose prime test is "efficiency"; whose "worth" is measured in happiness. He holds that this happiness or worth must be "at the same moment" undivided good fortune and social welfare. He holds that this morality or efficiency or worth must be passing continually under revising judgment. He holds the one cardinal virtue, the one that in reality contains

all the other major and minor virtues, is knowledge or wisdom, meaning "that cosmic attitude of mind which leads one to seek to know things as they are, and to make one's thought and action partake of the same soundness and reality." This knowledge he conceives to be "compelling" and so virtue. He believes in "habit" as a moral goal.

This is the core of the book. It is curious to see how this empirical, almost mechanical view culminates, in the closing chapters, in an almost ideal exaltation of duty and freedom, as conceived and displayed by Jesus. It is this that makes the volume, as stated in the opening sentence of this note "unusual." One wonders whether he really knows what he has done. If he really does, and can truly harmonize all his words, one would like to hear him make a careful explanation. For it involves nothing less than showing Physics and Ethics to be identical, or to put it another way, showing how there is "purpose" in "the movement of every single molecule" of the human organism. Probably he will hide behind his own sentence early in the book:—"The problem is too subtle for such thick wits to grasp." But the question does persist:—Are the two wings of the book attached to the same bird?

The whole study may be brought to a point upon this sentence in his chapter upon The Cardinal Virtues:—"Truth-telling is neither right nor wrong inherently, but depends for its character wholly upon results." One would like to hear the author harmonize this sentence with the definition of "Knowledge" cited earlier in this note. One falls to thinking of the anomalies of higher mathematics, so-called. And one falls to wondering again why men resort to writing books before weighing the gravity of a negative, or discerning East from West. But all the same, this book is an unusually good one for a man to read and ponder. (Houghton, Mifflin, pp. 405. \$1.30 net.) C. S. B.

For many years Professor George L. Raymond of Princeton University has been indefatigable in careful studies of the problems of what may be called practicable æsthetics, and in publishing his results. He has the advantage over most writers in this field that he brings to bear upon it an unusual combination of powers—an exceedingly alert, inquisitive and versatile mind, a thoroughly developed artistic sympathy, combined with no meagre record of distinctly artistic experience and achievement, and last, but not least, the power to express himself in lucid and finished English. His books are brimful of earnest and penetrating discussion, abound in interesting, often brilliant illustration, and are executed with charming enthusiasm. The series of his studies in his chosen field now includes seven volumes, some more comprehensive, some more special. That which he places first, *Art in Theory*, is now issued in a second edition, differing from the first edition in containing as an Introduction an address on the educational value of art studies and also two new Appendices on Plato's and Aristotle's æsthetics respectively. These are useful supplements to a book whose general value has been recognized for more than ten years. (Putnam, pp. li, 286. \$1.75.)

W. S. P.

The series of handbooks known as "The Makers of British Art," of which some seven volumes have appeared, is now increased by one on *Gainsborough* by A. E. Fletcher. This biography commends itself at once by its readableness. It is full of information not only about its immediate subject, but about the middle of the eighteenth century. The author digresses somewhat freely, but usually with interest and pertinence. The whole first chapter, for example, is a case in point, with its spirited defense of Puritanism (to the ranks of which the painter belonged by descent) against the common charge of artistic Philistinism. As the story of the artist's life is leisurely and easily told, a vivid and impressive picture is drawn of his personality, his career and his fertile and beautiful work. Much space is given to setting him in his place as the first of the good landscapists and one of the most interesting of the portrait-painters. His style is extolled for its naturalness, its love of the picturesque and humble, its instinct for color and its almost incredible variety, and numerous examples are discussed at some length. The book is enriched with about twenty exceedingly satisfactory illustrations, several painstaking appendices, and an index. (Imported by Scribner. pp. xvi, 234. \$1.20 net.)

W. S. P.

Few are the books along a line of fascinating interest for the preacher, namely: books of critical estimate of preaching in its great exponents. We therefore welcome this book on *Modern Masters of Pulpit Discourse*, as we have welcomed Dr. Brastow's volume. Professor Wm. C. Wilkinson gathers papers of his which have appeared in the *Homiletic Review* into a volume "Modern Masters of Pulpit Discourse." Of course he considers Beecher, Spurgeon, Brooks, Storrs and Maclaren. He also includes Talmage, Newman, Liddon, Bersier, Finney, Felix, W. M. Taylor, John Hall, Broadus, Moody, Gunsaulus, Punshon, President Robinson. He adds studies of Jesus and Paul as preachers, and contributes eighteen sonnets on the eighteen preachers considered. As the preachers are of unequal eminence, so his estimates are of unequal merit. His most helpful and distinguishing contributions, however, are on the men of whom less has been written and yet his paper on Maclaren is perhaps the best and fullest in the list. His remarks upon Beecher are appreciative upon the whole, but rather captious. It is evident that a man's type of theology has more than once in this volume affected the estimate of rhetorical and oratorical qualities. Minute criticisms of grammar and small points of style often have disproportioned expression. But on the other hand, Dr. Wilkinson has been of great service in discriminating praise. Every great preacher is not uniformly great, but is great despite certain things, to which we shut our eyes in criticism. The author has the courage of his convictions upon these vulnerable points. We sometimes feel that his strictures are the dictates of a teacher of budding homilists in the Seminary rather than the larger estimates of the power of recognized leaders. This feature, however, will make the book of the greater value to young preachers. The style of the book is clear, and facile. The variety of his exponents, the frankness of his criticisms, the appreciativeness of his judgment and the introductory notes, giving personal experiences as a hearer — all conspire

to make this book of exceptional interest to the pastor, and helpful and stimulating to the discerning auditor in the pew. (Funk & Wagnalls, pp. 526. \$1.60.)

A. R. M.

We have many books on the church written by ministers, and designed for either scholars on the one hand, or ordinary congregations on the other—but the chief interest of a recent book, *Christus in Ecclesia*, is that it is written for an audience of lawyers in Lincoln's Inn, by a D. C. L. of Oxford, who though a preacher is pre-eminently a scholar of the Civil Law. The book is in the form of sermons and its aim is to take certain things in the thought and observance of the Church, and interpret them in such a way that a body of lawyers may apprehend them in the light of their own habit and thought. The author seems admirably fitted to do this from his evident breadth, fearlessness and scholarship, as well as from his deep convictions and opulent earnestness. He has wide historical scholarship, specific acquaintance with newest ranges of critical study in the Bible, power of appreciating views from which he often dissents, and the ability to come out of all this atmosphere with a clear, simple and constructive position. The book shows the power of presenting truth to men, accustomed to exact thinking, and confused by the "shop" talk of some ministers. His ideas of the church, baptism, the Lord's Supper, Apostolic Succession, etc., must be quite startling to some High Church elements in England and remind us of Canon Henson. At the same time Rev. Hastings Rashdell has made one of the most sympathetic contributions we have read to the great value of the Oxford Movement. He has some addresses upon the Old and New Testaments which illustrate how to present with fervency and practical power some of the newer aspects of Biblical study. "The Church's Social Mission" is a discriminating paper. His thoughts in two addresses on "Sunday" and "Religious Character of the State" are also noteworthy. The twenty-five sermons cover a wide range of themes, especially pertinent to modern thinking. A book of unusual interest, and full of fresh suggestions for effective handling of present day topics for men is seen in this volume. (Imported Scribner, pp. 364. \$1.50.)

A. R. M.

Gleanings from Dr. R. A. Torrey's evangelistic work, gathered apparently from his campaign in Birmingham, England, have just appeared in a volume entitled *Real Salvation*. They betoken surely a preacher and worker of splendid power. Every word is keyed to the music of the Gospel of Salvation. The strains vary immensely; some are almost terrific but even they are also wonderfully mellowed by a thoroughly humane and brotherly solicitude, and brightened by a radiant good will. This volume is throughout a fine, though all too rare, example of an upright, downright and outright handling of the actual morals of living men in the light of the naked glory of God's righteousness and love. Every honest man must in honesty commend such preaching as the sterling thing, the work of a stalwart man, proclaimed in genuine brotherly love, and in supreme respect for God. One must fervently wish and pray that such like men might be laboring

thus everywhere and continually. The thought and thinking are always vigorous, masterly; the illustrations are ever present and finely illuminating; the courage is superb; the whole is arresting, convincing, arousing, inspiring. It is not surprising that wholesome results abound. There are deep, enduring reasons for Mr. Torrey's success. He handles the great moral verities as Harnack said of Jesus, *mit Ernst*. (Revell, pp. 267. \$1.00.)

C. S. B.

Dr. George Adam Smith is known to us chiefly as a Biblical scholar. He is not so widely known as a preacher. This volume will go far to give him place among the best preachers of the day. A volume of sermons, not a theological treatise, is his *Forgiveness of Sins*. Many in reading the title have anticipated a volume on the central truth of the New Testament by an eminent scholar of the Old Testament. The title, however, is only the theme of the first sermon. In the same way readers of his "Modern Criticism and the Preaching of the Old Testament" opened that book with anticipations of sermonic discussion of Old Testament themes in the light of critical study and found little on the specific title, but a general discussion of Old Testament critical questions. This is without doubt a notable volume of sermons and will rank with the best sermon material and method. Here will be found exemplified most of the canons of homiletic efficiency: textual imagination, clearness of structure, deep insight into Scripture, fresh interpretation, the scholarly mind untrammelled by the workshop, the pastoral touch, subtle analysis of human nature, and unusual force and beauty of style. What strikes us at once is that most of his themes are from the New Testament; what strikes us next is the rich use he makes of his Old Testament knowledge along spiritual lines in interpreting practical Christian truth; what strikes us again is that rarely does he discuss critical questions anywhere. You would never know that he was a professor by any intrusion of the chair into the pulpit — and yet close reading discloses frequent instances where his newer views of critical questions have enriched rather than hampered his spiritual aim. Esau is to him a person, though we see how he uses without abusing the tribal implications of the name. Again, we find in this eminent Old Testament critic a preacher of the most earnest evangelical truth. There is no indication that for him at least critical study has materially affected his fundamental doctrinal views, which are broadly conservative, in the best sense of the word. No chill of the spirit, no mere dogmatism of the scholar, no combativeness of critical views, no intrusion of "shop" have affected this deep yet simple and earnest preacher of the Gospel. Like the best Scotch and English preaching Dr. Smith is pre-eminently textual in his method. He approaches Maclaren in his fresh treatment of Scripture, and his wonderful insight into the deeper meaning of texts. He seldom even raises the question in one's mind as to the perfect legitimacy either of the exegesis or of the structural warrant of the component parts in his textual outline of discussion. These are not ostensibly sermons to young men, but the sermons are suffused with the burden he feels for this part of his audience. Nearly all his themes are familiar ones; like Temptation, Prayer, Light, Hope, The Good Samaritan, Overcoming, and yet one is delighted and almost astonished at the originality



and fresh interpretation given to familiar texts and subjects. His ethical earnestness and his direct approach to the will give to his sermons that evangelistic note, of which Dr. Dawson is speaking. In fact, it would be hard to find a volume of sermons which better shows the blended art and spirit of the best modern sermon. (Armstrong, pp. 266. \$1.25.)

A. R. M.

*A More Excellent Way*, by Wm. B. Clarke, covers much that is familiar in religious thought, some of it in a conventional way as to form and method, and with a quite uniform accord with the evangelical content of truth. The standpoint, however, from which the author discusses faith, love, incarnation, atonement, etc., is the standpoint of communion, spiritual fellowship, God's sympathy with man, man's sympathy with God. He is intent upon discussion of the great truths not so much to discover their distinct points of credibility, as to bring out clearly how they all foster the devout life, and conduce to what he means by communion, as literally "a life in common between souls." He aims to disclose the spiritual values in the religious life by the fresh contact of Revealed Truth. The book is not strictly a theological treatise, nor is it a book of devotions only—but it has for its end a blending of the intellectual grasp of the great doctrines and a certain mystical use of them, as evidential of their fitness to make real and vital the development and deepening of the spiritual life. From this point of view the book both in method and content has many points of originality and certainly of helpfulness in Christian living. (Putnam. pp. 227. \$1.25.)

A. R. M.

Robert E. Speer has a phenomenal hold upon young men. He knows the chords to strike. He knows how to set up high ideals of the devout life in a way to command the enthusiasm of youth, and the manly response to all heroic effort. He has put forth a book upon types of youthful achievement in the range of Christian motive and called it *Young Men Who Overcame*. He has taken fifteen real men, who "loved the highest and made duty first." He aims to throw out, in their name, a challenge and a contradiction to those who think Christianity a weak and womanly thing, or a fine but impracticable thing, and as an appeal to the young men who may read his book to rise up and follow such men, as they rose up and followed Christ. Mr. Speer has a large following among college men in this country, and it is a tribute to him, as well as an index of their own types of thought and emulation that college men today respond so quickly to such life stories as he tells in this book. The fifteen men he chooses are not all known to fame; most of them we have never heard of:—but in many walks of life Mr. Speer believes that such types may be found. A few of the names chosen are recalled by college men, such as Walter Camp and Horace Pitkin. Some are from the ranks of labor and business. All are notable for an overcoming faith, and stalwart integrity. In method the sketches not only reflect Mr. Speer's own impressions of the men—but they are made to live in extracts from their own letters and diaries, and in the testimony of those who lived closest to them. To pastors wishing to get high ideals before their young people, this book itself put into a young man's hand, or the use of the inspiring material from this book, would go far to make a deep impression. (Revell, pp. 229. \$1.00.)

A. R. M.

One of our pastors, Rev. B. Gwernydd Newton of Pittsburg, has conceived the idea of a book of memories and meditations upon *The Ideal Mother*. It is cast largely in terms of flowers and fragrance and sunshine and song. The memories appear to be affectionate reflections upon the beautiful life of a cherished mother. The meditations center around the persons and ministries of selected Bible women. This particular volume has to be characterized as very subjective, elusive, fanciful, though at the same time very suggestive. (Putnam, pp. 322. \$1.75.) C. S. B.

The significance of Mr. Charles E. McKinley's book on *Educational Evangelism* lies partly in the fact that it is from the point of view of an active and successful pastor. Most of the pedagogical books so far published have come from professors and specialists in psychology, and Sunday School workers. A certain doctrinaire element is found in them, and the objective in most cases has been reformation of the curriculum of the Bible school. The book before us is less provincial in its scope and aim; and presents the view of a man who regards his problem from points of view all along the line of the pastor's function. He is endeavoring to regard the problem of the religious discipline of youth, and has in his mind nurture, education and evangelism; the home, the school, and especially the church. He reaches views in essential harmony with the newer aspects of psychology—but he gives the impression that the conclusions are the result of actual experience with the young in parish ministrations, and not the effect of only laboratory and questionnaire devices. Hence his book will have greater weight with the more conservative public, and his suggestions will claim more than a theoretic basis. This volume has the advantage also, of being written in a readable style, with little technicality to disturb the easy apprehension of terms as yet not familiar to the casual reader. And yet he has brought into his apprehensible pages most of the tenable positions of a large collection of books which are often tedious and confusing reading. He makes clear the different stages of youth; shows the practical meaning, worth and limitation of the methods chiefly relied upon; nurture, indoctrination and revival—and then point out in the main body of his volume the reasons from human nature or rather youth nature, why an educational method conserves and supplements the domestic, the catechetical, and the evangelistic regimens. One of his most suggestive chapters is "When Nurture Fails" and his chapter on the "School of Worship" contains the most timely contribution he has made to the subject. From his conception of the three stages of adolescence, he brings into view the fact that vital as the home is as trainer of youth, yet its main field must be the period before puberty, and he argues from the characteristics of youth and early manhood that the Sunday School and many well devised organizations besides, cannot reach youth as a well ordered and youth inspiring church service of worship. He is not attacking the Young People's Societies, etc.—but he is exalting the church itself in its established services, and he says some wholesome things about certain mechanical features of such attempts to win and hold young men in a period of independence and stress which demands a larger, higher, and less obvious mode of approach. This he finds in the worship of the

church, which has been so largely given over to the adult interests of a parish. Mr. McKinley does not favor as early an entrance into the church membership as some do:—in the interest he thinks of a fuller and more individual development of youth before such a step is taken. He grants many exceptions to this principle in special cases, but fears for the effect upon a hardier and more individual Christian expression which culminates rather than begins in formal institutional relations little apprehended by the younger members. This is a better balanced and more temperate book along these lines than is generally read:—but it shares to a considerable degree the almost dogmatic assurance of this school that the goal of right method is surely reached. He makes a strong case: and yet the truth is that most pastors do not find so clear and sharply defined stages of youth as some writers discover. If we could sharply analyze and catalogue the actual boys and girls before us, as we can theoretically, we should reach an easy and self regulating mechanism of education and evangelism both. Still the consensus of scholars and writers is tending to rectify the procrustean methods which ignore distinctions. Few books have presented these desired readjustments with such warm earnestness and well balanced perspective. We feel thankful for what he says of pastors' classes, but we do not feel that he has given them the prominence he should in his discussion of the second cycle of adolescence. On the whole, for a pastor, certainly this is the most readable and suggestive book he could purchase along these lines; nor could he find a more succinct and interesting survey of practical points, either of theory or method, than this book contains. We are glad to welcome the book and congratulate the author, who is a neighbor, in our own circle of Hartford churches. (Pilgrim Press, pp. 265. \$1.00.)

A. R. M.

Designed to help leaders in Junior Endeavor work, Miss Ella N. Wood has taken the lessons for 1905, and indicated in a few pages to each lesson how the lesson may be suggestively treated by teachers. Pictures are abundantly used, stories suggested, questions hinted at and other data furnished, and the whole is entitled *Junior Topics Outlined*. This is a good book of its kind; but this kind of a book should not be needed by teachers able to command this kind of work. It is a good sample of the crutch abundantly offered to teachers today. Miss Wood has made a good book, but the more such books are multiplied, the more evident becomes the implication that such alphabetic books are really needed. A teacher of any originality would hardly need such a help; and any one who would have to rely upon it might reasonably be drafted into other forms of service. (United Society of Christian Endeavor, pp. 131. 50 cents.)

A. R. M.

In this little book Mr. Frank DeWitt Talmage has written five brief talks on the Christmas season, designed to supply application of the Nativity story to some of the duties of daily life. The thoughts are simple, such as children can readily understand, and use is made of some of the legends which have grown around the story. The book, however, is not entirely designed for addresses to children. In style, illustration, and general atmosphere, it is a sample of effective discourse to the child heart in all ages

of life, made no less so by its title, *A Message to the Magicians*. (Revell. pp. 101. 50 cents.)

A. R. M.

Those who were fortunate enough to know Herbert K. Job in his student days are not at all surprised at the rank which he now takes as a scientist. While a seminary student he had already made marked attainments as a naturalist, and the years which have followed have added greatly to his experience. One evidence of this is in his recent book, *Wild Wings*. Mr. Job is a camera hunter and one of the most successful members of that rapidly increasing company. This book gives us some of the results of his hunting on the sea, along the shore and in the forest. The work is splendidly illustrated with photographs from life by the author. These photographs not only show the rare skill and patience of Mr. Job, but give us an insight into the life and habits of the birds. But the work is much more than a picture book. The text is written with clearness, modesty, and such directness that it holds one's interest from beginning to end. At the same time the naturalist of long training and experience is everywhere evident. Such a book has a place on the table of every lover of nature. The growing demand for literature of this character is one of the most hopeful evidences that Americans are coming to an appreciation of what is worth while. Mr. Job is doing effective preaching through his bird studies, as well as from his pulpit in Kent. We are glad that he is a Hartford man, and hope that his next book is well on the way toward publication. (Houghton, Mifflin, pp. xxiv, 341. \$3.00 net.)

C. M. G.

Dr. George Smart tells us in the "Apologia" to his *Studies in Conduct*, which serves as preface, that "they spring from a sympathy with the Romantic Mood in literature. In philosophy their goal is Idealistic. In religion they deem Christ to be the master of those who know." In both its definiteness and indefiniteness of statement the author here puts not inaptly the quality of his book before the reader. There is always a certain charm in books professedly "Confessional and elegiac." There is to most persons a certain interest in watching the movement of a well freighted mind as it soliloquizes. Things that are curious and interesting come to view. Quaint side-lights cast unusual shadows on familiar thoughts and throw into a relief, often disproportionate, phases of truth not commonly noted. There is a certain graceful dalliance with truth that has charm and a certain value. The value is chiefly psychological and the charm is somewhat ephemeral; but both are there. Such a book is this. Almost anything that a well-stored mind has greatly enjoyed writing will find those to enjoy its reading. As a leisurely, fastidiously phrased, commentary on life from its primal environment in nature to its final realization in immortality this book has interest. (Pilgrim Press, pp. 165. 75 cts. net.)

A. L. G.

THE  
HARTFORD SEMINARY RECORD

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It will interest you to turn at once and read the inside of the back cover of the RECORD.

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The January number of the *Hibbert Journal*, under the title of "A Japanese Buddhist Sect," contains a discussion of Shinrinism which was so interestingly presented in the last RECORD by Mr. Tanaka.

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In this issue we offer our readers two interesting studies in Biblical Criticism,—one Professor Nourse's clear presentation of the methods and results of historical investigation into the Book of Genesis, and the other Mr. Trout's critique of Wellhausen's application of the method to the Gospels. Mr. White's description of the survival to the present time of very early forms of religious cultus is a valuable contribution to the phenomenology of the religious life.

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For the last fifty years the man of science has been the prophet to whose declarations the age has given promptest heed. When-

ever masters of science have made excursions into the fields of theology their reports of what they have there found to praise or to condemn have been listened to with antecedent incredulity by some, with minds docile to wonted authority by more, but with interest by all. Men have not yet forgotten the religious insight of Drummond's poetic spirit, nor the critical clearness of Huxley's trenchant mind. Haeckel's "Riddle of the Universe" has found a reading in thirteen different countries, and has circulated to the extent of 250,000 copies in Germany and England alone. In America men's ears have been open to hear Ostwald's speculations respecting dynamic metaphysics as applied to human immortality, the origin of life, and kindred themes touching the borderland of religious faith.

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For some time the name most frequently quoted among us as a theological interpreter has been Sir Oliver Lodge. Since he has begun in the January number of the *Hibbert Journal* the first of a new series of articles on "Christianity and Science," it may be of interest to review briefly the discussions of this general theme that have appeared in this valuable publication. Since its founding in October, 1902, fourteen numbers of the *Journal* have appeared. During that time every number but three has contained an expression or discussion of his views, and the total number of major articles thus appearing has been eleven. Of these all but three have been from the brilliant pen of the Principal of Birmingham. It is not surprising that such a rivulet of opinion streaming steadily into the theological literature of the day between the green covers of such a deservedly influential magazine should have been fructifying to thought.

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Perhaps to those of us who were somewhat amazed at Professor Haeckel's lordly assertion that his view was held by all intelligent and unprejudiced men of science, and who had been conscious that with our amazement was mingled something of amused irritation when informed that any other view than his was "antiquated" and inexcusable for anybody who had survived the middle of the nineteenth century — to some of us there was a pleasure perhaps not altogether free from malice in having Sir Oliver reply to this doughty scientific Roland across the sea,

and inform us that Haeckel's view is "belated and stranded by the tide of opinion which has now begun to flow in the other direction," so that he is, as it were, a surviving voice from the middle of the nineteenth century.

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For the materialistic Monism proposed by the Professor at Jena, the Principal of Birmingham would substitute a view which he conceives as "the only rational creed for a man of science" and which he summarizes in Pope's famous couplet

All are but parts of one stupendous whole  
Whose body Nature is and God the soul.

This summoning from the vasty deep the spirit of the eighteenth century Deism speaks more loudly for the author's frankness than for his tactical adroitness. Two points in this Birmingham address come out with prominence,—*first*, the speaker's insistence on the justifiability of Du Bois Reymond's "*ignoramus*" respecting the relation of life to the inorganic and his assertion that the view that vital phenomena are due to potentiaries "latent" in matter is pure speculation unwarranted by facts and by no means proved even if man is able to bring into being a living creature. The *second* point, of even greater interest, is the speaker's view of the relation of matter and mind. Here his position stands not only in contrary but in contradictory opposition to Haeckel's. Matter and mind, he says, "may be, for all we know, eternally and necessarily connected; they can be different aspects of some fundamental unity; and a lofty kind of monism can be true, just as a lofty kind of pantheism can be true; but the miserable, degraded monism and lower pantheism which limits the term 'god' to that part of existence of which we are now aware . . . is a system of thought not likely to survive as perennial truth." For the natures of mind and matter are essentially different. Matter possesses energy, but "energy has no directing power." On the other hand, "the essence of mind is design and purpose." "Matter is the instrument and vehicle of mind." This fundamental position must be held because "No one can be satisfied with conceptions below the highest which to him are possible." "Our highest thoughts are likely to be nearest reality." This

"higher Pantheism" is the ground tone of the speaker's metaphysics and religion.

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Mr. Joseph McCabe, writing in the *Journal* for July, 1905, six months after the appearance of the Birmingham address, subjects the views of both Lodge and Haeckel to a criticism from a viewpoint sympathetic with the German writer. He urges in favor of Haeckel the same point that has been so frequently advanced in favor of Voltaire, that he was not criticising religious truth, but only the form of Christian belief which had entrenched itself in ecclesiastical dogma and had thence been presented to the intellectual acceptance of the people. Therein he feels that the two men are not so far apart, and consequently he concludes that "Lodge is really separated from Haeckel only by a teleological view of the world-process and an empirical conviction of the persistence of mind. He is separated from the Churches by a mountain-range of obsolete dogmas." The differences which Mr. McCabe minimizes by an incidental "only" are after all pretty considerable chasms and indicate a cleavage running to the bottom of philosophical thinking. Furthermore it is evident that the Englishman is trying to pull down or tunnel under dogma with the generous purpose of establishing friendly relations with those on the other side of the range; while the German would condemn to all sorts of miseries those who will not surmount the peaks and dwell on his side of the mountain.

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The Haeckel address is really a sort of interlude in the work to which Sir Oliver Lodge seems to have set himself. This might fairly be called a critical presentation of a system of Christian doctrine from the point of view of a twentieth century Physicist. The question that of necessity forges to the front is, Are Science and Faith of necessity opposed to each other, and if so wherein does this opposition lie? The difference is that "science rests upon the conception of a self-contained and self-sufficient universe, while faith holds to the conception of a universe lying open to all manner of spiritual influences." "The whole controversy hinges in one sense on a practical pivot — the efficacy of prayer . . . and in another sense the controversy turns on a question of fact. Do we live in a universe permeated with life and mind: life and mind independent of matter and unlimited in individual



duration? The answer is given in one way by orthodox modern science, and in another way by Religion of all times; and until these opposite answers are made consistent, the reconciliation between Science and Faith is incomplete."

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This reconciliation is bound to occur somewhere, for two parts of one universe cannot forever be facing each other in opposition. Science must recognize that of the real origin of things it knows nothing. To this Evolution can never reach. The lesson Science has to teach Religion is not that there is no Deity, but that theology must look for Him not in the extraordinary but in the regular processes of the universe. "If His action is not visible now it never will be visible and never has been visible." It is not to be sought "in toy eruptions in the West Indies." If we revert again to the two questions previously urged, the question of prayer and the question of fact, scientists can say that as respects the latter there may be developing and surrounding us other phases of spiritual being than man. No process of experiment has demonstrated that there may not be many stages of spiritual being between man and God. Nothing has established the scientific necessity of leaping from man to God if the sphere of human activity is transcended. Who can put precise limits to the effect that human petition may have on such spiritual beings, or who declare how they in turn may influence human life. The recent investigations into the realm of the psychic open here the widest vistas. Some may feel that they are in the protection of other watchful spiritual beings, "while others may dash aside all intermediaries and agencies, and feel themselves safe and enfolded in the protecting love of God Himself. The region of Religion and the region of a completer Science are one." Here then is what may, without arousing the rebuke of the author, be called a higher Pantheism. One which views the world shot through with spiritual efficiencies steadfastly fashioning and upholding the universe, because of the universe it is itself a part, and summoning both Science to the crucible and Religion to the altar.

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This then is our theologian's doctrine of God. A God whom faith and reason can alike seek, a God to whom prayer and scientific experiment may both lead, who may be learned throughout

all his material and spiritual realizations in the universe as they are constantly effectuating in the universe.

This leads our distinguished author, having reconstructed the doctrine of God, to reinterpret some of the distinctively Christian doctrines. The cycle of theological discussion must continually return to the Atonement. Christ, as in some sense reconciling God and man, is the center of Christian theology. The question at issue respecting the Atonement then is "whether the expression of that doctrine traditionally and officially held or supposed to be held by the churches today is satisfactory." Anything like the expiatory doctrine of atonement is rejected for three main reasons, first, because in the light of an evolutionary doctrine of man it is unnecessary; second, because there is nothing in the nature of parthenogenesis to make Christ an effectual propitiation; third, because the conception of an "angry God" is an ethical absurdity and a historical anachronism. There are, however, three great truths underlying the great mysteries connected with the appearance and work of Christ. These are Incarnation and Pre-existence; Revolution or Discovery; Continuity or Persistent Influence.

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Here the determining influence of the author's "higher pantheism" is evident. "The utterance of Science," he says, "on these heads is not loud and is not positive, but I claim that it at least is not negative . . . . Spiritual existence before all worlds is a legitimate creed." "We may be all partial incarnations of a larger self." Let there be then the appearance in the world of a being of as lofty spirit as we can conceive, "perfectly human on the bodily side, with all that implies, and perfectly divine on the spiritual side, whatever that may mean," and we have a revelation of God. In such a being man discerns the nature of God, and in his suffering and death man discerns in some sort the element of suffering and striving that is inwrought in the nature of the universe itself as through travail it works toward the realization of the perfect from the imperfect, the highest from the lowest, and strives to eliminate the base and establish the pure. There exists then a germ of truth in the ecclesiastical doctrine of atonement which "might well be parabolically expressed in terms of current altruistic sacrificial legend." This process within the universe may be symbolically expressed as "the lamb of God slain from the foundation of the world." It

symbolizes an eternally continuous activity of God. "The whole creation — the One and the Many and the All-One — is travelling together towards some great end." "We are parts of a developing whole, all enfolded in an embracing and interpenetrating love." "This sense of union with Divinity, this, and not anything legal or artificial or commercial, is what science will some day tell us is the inner meaning of the Redemption of Man."

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In this interpretation of Doctrine our author made use of this expression, "As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment." This led Bishop Talbot to call in question the adequacy of the scientist's doctrine of sin and to inform the scientist, very courteously, that his whole treatment of the subject was characteristically "amateurish." This inevitably called forth a presentation of the doctrine of Sin from the standpoint of science. The learned physicist found that criticisms of his earlier views, which had been made in correspondence and through the public press, could be classified under four theses, namely, "That an Evolutionary treatment of sin minimises unduly the sense of sinfulness; That I appear to deny the wrath of the Holy One against sin; That I am heretical in respect to the relation between the humanity and Divinity of Christ; That I fail to realize the true significance of the doctrine of vicarious Atonement."

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Respecting the doctrine of Sin Professor Lodge draws the distinction between the practical and the devotional attitude of mind. These as simple facts of human psychology are evident. The worker would conquer sin by the constant toil for the true. To do something that is worth the doing so occupies the whole nature that one's sins are not thought much about. The devotional spirit on the other hand lifts its eyes to the infinite purity of God and feels not only abasement and humility, which would seem to be the more natural feelings; but rather contrition and penitence. The differences thus apparent are not between a false and true sense of sin, but between two views of sin, both of which are empirically found to be existent. With respect to the idea of the wrath of God, too much can hardly be said in emphasis of its utter absurdity and its entire contradiction to the divine na-

ture. That there are sins against which the divine indignation must be said to blaze may be inferred from the human attitude toward some such, as well as from the retributive results that, in the evolutionary process, are wrought out against such. But such is not God's attitude toward an abstract sin.

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With respect to the divinity of Christ brief quotations bring out the author's position. "Do theologians always know what they mean when they utter glibly, in a serious and solemn sense, the awful term God? Have they any notion of the universe at all?" "These attempted identifications of the Messiah with the Most High, verge on the blasphemous." There are those "who say that Christ was very God in the absolute sense; and subjectively they may be right. It is a statement, not of what they conceive of Christ, but of what they mean by God." With respect to the atonement, while there is something about the majesty of Christ that is unique and that raises him above man, so that the beauty and the glory of his life have had a mighty "regenerating" efficacy on the life of man, he would deny with stoutest emphasis the propriety of all such words as "cancelling" and "propitiating" in connection with Christ's work in the world. God forgives sins. The divine forgiveness is something that is mysterious. But it is a real forgiveness, not a satisfaction resulting from the infliction of an undeserved punishment instead of a deserved penalty.

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In the discussion with Haeckel certain views as to the nature of life had been advanced which a later article brings to greater clearness by means of "A Hypothesis and Two Analogies." The Hypothesis is that while life is dependent on matter for its phenomenal manifestation here and now on the earth, its essential existence is continuous and permanent, though its interactions with matter are discontinuous and temporary. The Analogies are first, political from the idea of Parliament which continues to exist though all the individuals change, or though there should be a time when there were no members of Parliament. Such a conceptual mode of existence the reader recognizes as not altogether unlike the Realism of the scholastics. The other is the scientific analogy of magnetism, where the manifestation of mag-

netism is due to the opening out and enlarging of lines of magnetic force already existent in the object magnetized. There may be conceived to be something like a vast storehouse of life of which individual lives are manifestations. They appear here and now. They pass away, not to be lost, except to our vision, but after each incarnation to return to the central store. The process of the evolution of life is not cyclic, but it is onward in linear progress embodied in the race. "To all these manifestations of life when they reach a high enough stage the ideas of continued personality, of memory, of persistent individual existence, not only may but must apply." Whether this is a doctrine of metempsychosis or a doctrine allowing of a persistent existence of individualities, or a doctrine of reabsorption of individuality into the store of life is not quite clear. The precise word in respect to immortality has not yet, so far as we have seen, been uttered from Birmingham, though the later utterance would seem to imply that when life reached the stage of personality, individuality is perpetrated.

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In the *Journal* for January, 1906, The Relations of Christianity and Science are again presented in part. This article deals with "The Material Element in Christianity" and is to be followed by one on the "Divine Element." Here appears what some, though the author would say mistakenly, would call his dualism. In order that mind may manifest itself in a world of matter it must be in some way incarnate. This does not mean that the mind alone is of dignity and worth, and still less that in the body alone consists the reality. But it does suggest that not only in its present way of manifestation; but in every manifestation of spirit there must be some vehicle by means of which its individuality becomes cognizable. Apply this thought to the resurrection of men and to the resurrection of Christ and it becomes evident that there is no such thing as the resurrection of *the* body, nor the resurrection of any body in the carnal sense. But simply that in another phase of existence there may be, and many investigations of science now indicate that there is — an individualizing vehicle by means of which persons may be recognized and through which they may intercommunicate. A stark monism that from either a spiritualistic or a materialistic platform would deny the possibility of

this is too narrow in its view, and is faced by too much of experimental knowledge. The true Monism must seek the undiscernible unity lying back of both the spiritual and the material manifestation. Such a position is by no means discordant with St. Paul's expressed hope "not that we would be unclothed, but that we would be clothed upon." To many such an interpretation of the nature of matter, of its eternal worth, and of its relation to mind will prove fresh and stimulating.

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Again the editors would apologize for the delayed appearance of the RECORD. The strike on the part of the printers has not yet been settled, and nobody seems able to predict just when it will be. With respect to the number of the magazine due May 1 we can only promise that it will appear as nearly on time as the circumstances will permit.

## THE BOOK OF GENESIS AND THE RELIGIOUS DEVELOPMENT OF ISRAEL.\*

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The mind of the church is not at rest today in reference to the Old Testament. There is among Christian people a widespread feeling of uncertainty, suspicion and even fear. It is well known that modern methods of study have led scholars to view the Old Testament in a somewhat different light from that in which the church of the past viewed it; and many today are troubled at the thought that the old views may have to be discarded and others adopted in their place.

Furthermore, the intellectual atmosphere of today fosters a spirit of inquiry and creates a demand which the older views find difficulty in satisfying. Questions are asked now by the many which but a short time ago suggested themselves to but few. These questions seem inevitable. Some follow close in the wake of the attainment of scientific knowledge, others arise because of the vastly more comprehensive historical knowledge now in our possession, while still others originate in the moral and religious consciousness,—even of earnest Christians—in the attempt to adjust what is found in the Old Testament to the standard of Christianity.

This questioning is not limited to one class of peculiarly constituted people, nor does it show itself at but one period in the intellectual and other development of individuals. It is not only the youth in college, face to face with a science, philosophy, or ethics that inevitably stir up such inquiry and restlessness, who ask these questions. The serious minded, busy man of affairs, who is doing some thinking for himself, and the white haired saint, full of years and grace, are both in this questioning mood, even in spite of themselves. Their perplexities are not always proclaimed upon the housetops. They are more often pondered in secret and kept in the background. Only in moments of confidence, or under special stress, is their existence revealed. Some more timid or more reverent souls are almost afraid to search

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\* Being the Inaugural Address of the author on the occasion of his induction into the chair of Biblical Theology in Hartford Theological Seminary, January 10, 1906.

deep into their own minds lest they should find there what they more than suspect is lurking in some secret corner.

These questions demand and are entitled to answers. They are not symptoms of disease. In many cases they spring from faith, not skepticism or indifference. To crush them, to try to silence them, to evade them — all this is but to work injury sometimes of most serious character. This dissatisfaction or restlessness is in most cases the evidence of a desire to know the truth; and it is the truth alone, or in other words, the facts, that can meet the demand.

How can the facts be ascertained? Who can furnish them? Evidently only by most careful and accurate research and by those who are engaged in or are familiar with the results of such research. The scholars are the only ones who can handle these questions so far as they concern matters of fact. This statement is the simple truth. Only from adequate knowledge can come an adequate answer.

The answer that scholarship gives should be frank, sincere, and, if possible, helpful; so stated that, while it may be evident that some older views must give way before increasing knowledge and newer light, still the record of God's revelation of Himself in ancient Israel may continue to win appreciation, approval, and reverence.

It must be confessed that scholarship has not always been characterized by winsomeness in presenting its results. It has often been arrogant and overbearing and laid itself open to the charge of delighting rather to destroy than to construct, to take away than to build.<sup>1</sup> It has thus, unfortunately, alienated a large element in the Church. Scholars are often suspected, if not accused, of being skeptical and hostile, especially to evangelistical Christianity. This state of affairs ought to pass away. There should be mutual confidence, mutual forbearance, and hearty co-operation between the scholarship of the Church and the Church at large. When that day comes it will be a great day for the Kingdom of God.

That what I say here tonight may, in its small way, help to bring about this much desired result, is my earnest wish and prayer. Hence my words are not addressed primarily to those who are specialists in these fields of study. What I say will contain no news to them. But to those whose special field is some

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<sup>1</sup> It is a pleasure to note that there are many, such as Dr. S. R. Driver or Prof. G. A. Smith, to whom these words do not apply.



other than Old Testament study I trust that these words may offer some helpful suggestions.

The relation of the Book of Genesis to the religious development of Israel is the theme to which I invite your attention.

The book of Genesis is, in more than one sense, representative of the whole Old Testament. In its narrative many doctrines of the Old Testament are illustrated or inculcated. From its opening words we, as children, learned our first lessons in theology. From its stories we drank in those teachings about God and man and sin that have stayed with us in our maturer years. It has had immeasurable influence in shaping our views on very fundamental questions. It is the book whose contents we accepted in our childhood practically without question, to which we now come back in later life to read again with restless inquiry and anxiety. It does not seem the same book,— but we feel that we cannot throw it aside. Around this book centre many of those questions that concern the whole Old Testament. Solve the problem of Genesis, and you have solved in large measure that problem of the Old Testament which appears to disturb the present generation.

The Book of Genesis was also the first Old Testament book to which 'modern' methods of study were applied systematically and hence for a long time this book has been the object of most painstaking, minute investigation. The abundant gleanings from the vast field of archæological research have thrown light on Genesis as on no other Old Testament book. It seems likely then that there is today a possibility of understanding this book and of ascertaining its real place in the thought and life of ancient Israel.

Genesis is a book, a literary production. Its relation to the religious development of ancient Israel is revealed, at least in part, when we have discovered what it is as a book.<sup>1</sup>

We may well begin with its literary structure. It is the general opinion of scholars today that its present form is the result of combining three originally distinct histories of Israel's beginnings.

The reason for holding such a theory is simply that it seems to be the only way to account for the facts presented by the book

<sup>1</sup> Among the many commentaries on Genesis it may be sufficient to note here the five considered most important, namely: Delitzsch, *Neuer Commentar*, 1887. Dillmann, 1892 (Eng. translation, 1897). Gunkel, 1902. Holzinger, 1898. Driver, 1904.

itself. It is not a theory superimposed upon the book but one reached by a careful study of its contents. For those who are not familiar with this matter let me offer a single illustration. If you read the first two chapters of Genesis with open eyes and inquiring mind you will notice that in Chap. 2, verse 4, you meet with a term for deity that is not used in Chap. 1. In Chap. 1 the word is 'God'; at verse 4 of Chapter 2 you find the word 'LORD' or 'Jehovah God.' This in itself might seem insignificant. But we cannot treat it as a mere isolated, insignificant peculiarity. You read on and at the end of Chap. 4 and especially at Chap. 5 you see that the word 'Jehovah' is dropped and 'God' reappears. A little further on you again come to a section using 'Jehovah' (LORD in the Auth. Vers.) and so the sections alternate throughout the book. Now this is a very peculiar phenomenon. It awakens inquiry, and invites further study. When you examine more closely and, for example, read consecutively the sections using 'God' you will observe that these sections have in common a special style and terminology, a special circle of ideas. You will observe the same thing if you read the 'Jehovah' sections consecutively, and you will further note that the style, terminology, and ideas of the 'God' sections are not the same as those of the 'Jehovah' sections. Here, you observe, is nothing but what is in Genesis itself. These facts are present in the book. Surely one is not irreverent if he seeks to find an explanation for them. He is not to be thought skeptical if he asks for the most reasonable explanation. In fact, if one sees these facts and then refuses to push his inquiry further is it not fear rather than faith that controls him?

This illustration is only one of many that might be given to show that the theory that Genesis is compiled from originally distinct documents, is derived from a study of the book itself, and is not a theory to which the book is to be fitted at any cost. This but introduces us, however, to the problem of the Book of Genesis. It simply shows that Genesis is not a unity, except in a superficial sense, and that it is not the product of one mind but of several, to say the least. The appearance of unity which the book now presents is due to the fact that those originally separate documents were so much alike in general plan and subject matter that the task of interweaving or combining them was comparatively easy. It is possible to weave the four Gospels, and especially

the first three, together into one fairly consistent harmonious life of Jesus. It would be impossible to combine the Gospels and Acts in such a way.

If you take your Genesis and write down the subjects dealt with consecutively in the sections in which the word 'God' is the name used for deity you will have—for say the first twenty chapters—this list:—Creation; genealogy of man through Seth to Noah; wickedness of man; Noah and the flood; blessing and promise; genealogical table of nations; notice of Abram; Abram in Canaan; theophany to Abram; and the promise of the birth of Isaac. If you make a similar list of the subjects of the sections which use the name 'Jehovah' or 'LORD' you will have: Creation; paradise and the fall; Cain and Abel; genealogy of man through Cain; a fragment of a genealogy through Seth to Noah; wickedness of man; Noah and the flood; Noah the husbandman; table of nations; confusion of tongues; notice of the family of Abram; Abram in Canaan; Abram in Egypt; return to Canaan and separation of Abram and Lot; the Covenant between Jehovah and Abram; birth of Ishmael; theophany and promise of the birth of Isaac; destruction of Sodom, and origin of Moab and Ammon.

These two lists you observe follow the same general outline of the ancient history, though the 'Jehovah' list is the longer and more comprehensive. If you should examine in like manner the remaining thirty chapters you would find that in them the same features exist; a double—even triple—narrative, each thread of which follows the same general line.

But you no sooner discover these *similarities* than you also discover *differences* between the sections that use God and those that use Jehovah,—differences not merely of style and terminology, but others of greater significance. The story of creation, for example, in Gen. 1, in which 'God' is the term for deity, is a different story—though dealing with the same subject—from the story in Gen. 2. The points of view, the sequence of events, the mode of thought in one are not what we find in the other. So with the genealogical tables, the stories of the flood and the other narratives that deal with the same subject.

Here, then, is another aspect of the problem of the book. Why do we find these similarities and differences side by side *in respect to the same subject matter*? This question also arises from the book itself, and the answer to it should conform to the

demands of the material in the book. It appears to me that certain elements in the answer are apparent. The material out of which these several writers constructed their history was evidently none of their own inventing. It was at hand for them to use according to their best judgment. It was also of such a character that it could be used in more than one way. In other words, the material was already old when they used it and its form was not considered as absolutely unchangeable. It is possible, in some cases probable, that it existed in a variety of forms when the writers of Genesis constructed their histories from it. These inferences seem necessary from even the few facts to which attention has been called. If correct, they are of greatest significance. They let us in behind the scenes, and prepare us for the discovery of other matters which may at last enable us to see how the Book of Genesis grew into being and how closely related that growth was to Israel's own growth and development.

As we pursue our investigation we soon discover another fact, namely: that while the different stories in the sections using the name 'Jehovah,' for example, are now brought together and arranged so as to make a consecutive narrative, the connection between them is often very loose. They do not, in all cases, show close relationship or harmony. Take for illustration Gen. 4. In this chapter we have two stories — (1) The story of Cain, murderer of Abel, and (2) The descendants of Cain. The first story, as it now stands, appears to be the sequel to the Paradise-Fall narrative of Chapters 2 and 3. In that narrative there are no inhabitants on the earth but Adam and Eve, and human society with its many customs is still a thing of the future. But in Chap. 4 Cain and Abel have their *occupations*. They sacrifice as though that were the custom. Cain, convicted and condemned, fears the vengeance of men: that is, ancient society with its custom of blood-revenge is thought of as existing at the time. Finally Cain marries and the story is not sensitive as to whence came his wife. These facts seem to show that originally the story of Cain and Abel was not connected with the Paradise-Fall story.

Note now the second part of Chap. 4. Here, in addition to a genealogical table, is an account of progress in civilization. Enoch, Cain's son, builds a city. Jabal, son of Lamech, was 'father of such as dwell in tents and have cattle.' His brother Jubal was 'father of all such as handle the harp and pipe.' Tubal Cain was 'the forger of every cutting instrument of brass

and iron.' But according to the following Flood-story the human race had to begin its development anew after the Flood. How then could these antediluvian men be the 'fathers,' i. e., originators of the several occupations named. It is evident then that this story does not look forward to any such catastrophe as the Flood and was not originally connected with the Flood-tradition. But it is not only in the 4th Chapter of Genesis that we discover this original independence of the stories that are now found arranged in a given order. It is a characteristic of many of the narratives in the book. It shows itself in the stories of the patriarchs, as well as in the less distinctively Israelitic material of the first eleven chapters.

Thus far I have sought to point out three characteristics of Genesis that reveal themselves to the careful student, namely, (1) that Genesis instead of being a literary unity is really the result of combining two or three originally distinct histories; (2) that the material used by these historians was already old and in a variety of forms when they worked it into their narratives, each in his own way; and (3) that many of the stories were originally quite independent of each other; their combination into a consecutive narrative being the work of later hands. It is at this point that other important questions arise. *Whence* came this material to the narrators? Or, more comprehensively, what was the *origin* of the material in Genesis? Closely connected with this is the question of its age, i. e., how *old* are the stories of Genesis? Finally, we come face to face with the most important question of all — How did Israel *look upon* and *make use of* this material?

I shall try to answer these questions in the order indicated.

A few generations ago the *origin* of the historical and other matter in Genesis was considered satisfactorily explained by the theory of Mosaic Authorship. Moses was thought to have been divinely guided to write of the beginnings of things, and of Israel in particular. Where and how he derived his knowledge was of little moment since his inspiration was a sufficient guarantee that whatever was written was authoritative. But stubborn facts are now seen to stand in the way of this simple explanation. It is no longer adequate.

It is evident that the book itself suggests two main fields whence, by channels more or less direct, the writers may have

derived their information. The first eleven chapters of Genesis are in a sense universal history. They treat of the race, of the primeval ages, of things that took place before Israel was a people, in the world of Western Asia, and not in Israel or her land. On the other hand, chapters twelve to fifty contain the traditions of Israel's forefathers. Speaking broadly, then, Genesis itself suggests that Chapters 1-11 originated mainly in the ancient Semitic world outside of Israel, while most of what we find in Chapters 12-50 came from Israel's own ancestral tradition. What support do these suggestions receive from facts outside of, or within the Bible?

Turning our attention first to Chapters one to eleven, I wish to show that the origin of the stories in these chapters is to be sought in that larger ancient Semitic world of which Israel herself was but a late offspring. For this main purpose it is not necessary to say *exactly how* Israel received this material. Some or all of it may have been carried by Abraham and his companions from 'Ur of the Chaldees' to the 'West-land' and there handed on through generations of descendants,—that is one theory. It may have been in possession of the Canaanites, derived by them from the East, and, after the conquest of Canaan by Israel, easily learned along with so many other things by the victors from the subject population. Or it may have been learned by Israel at some subsequent time. Whatever may be the right view as to this point the ancient Semitic origin of the stories in Gen. 1-11 is the main fact with which we have to reckon.

For the purposes of illustration and proof I shall select the creation stories of Chapters 1 and 2, the lists of antediluvian heroes in Chapters 4 and 5, and the flood stories in Chapters 6-9.

In Genesis 1 there is a story of creation which has long held a high place for its simple majesty of style, its lofty monotheism, its reserve, its spiritual suggestiveness. The influence of this chapter on human thought has been simply incalculable. And it well deserves all the honor it has received. It holds its own unique place in all the world's literature and will continue to hold it.

But all this in spite of the fact that fragments of ancient polytheism, of an ancient and long discarded cosmogony and cosmology are embedded in it,—yea, even form its very framework. Or, it is nearer the truth to say Gen. 1 is unique, **is**

precious, because these ancient fragments are embedded in it so deep as to be almost invisible. Only to the microscope of modern investigation have they revealed themselves in their true significance.

Gen. I tells us that in the 'beginning' God *created* the heavens and the earth. What was the *process*? When that 'creating' took place the *earth* was 'waste and void'—not nothing, but formless, shapeless, in a state of chaos, of which, evidently, no clear conception is possible. The one thing existent, so far as 'earth' and 'heavens' were concerned, was the 'deep' (Heb. *tehom*),—the 'waters,'—the vast, limitless expanse of waters out of or from which at the divine command and through the energy of the divine 'spirit' the heavens and earth were to be formed. It is all-important to consider carefully the conception embodied in these two verses. For here is the starting point. Here are the elements out of which all 'heavens and earth' were made. The conception regarding this starting point, this beginning, controls the delineation of the whole subsequent process.

These words meant something to the writer of Gen. I. Behind them is certainly a theory, a view, of the origin of things. That word 'deep' was no meaningless term. Brief and condensed as the description is it is not, therefore, to be passed over as insignificant. It was a sufficient basis on which to rest the process of creating described in verses 3ff. Note what that process was:—1st, *light* brought into being and 'separated,' distinguished, from the *darkness* that had hitherto reigned supreme; not *sunlight*,—but light,—a substance or thing of which all 'Lights' are but partial expressions. 2d, a separation or division in the watery mass by means of a 'firmament' so that a space was made from which the waters 'above the firmament' were shut out. By 'firmament' was meant what we see when we look up and around to the horizon on a clear day or a starry night. Above that were the *waters*, beyond the horizon were the waters, of the primeval deep. 3d, Below this 'firmament' and out from the waters enclosed by it, *land* was separated, so that land or earth and sea became clearly distinguished from each other.—Thus the earth, as we know it, at last was brought forth by the power of the Divine Word from the original all-pervading 'deep.' What remained yet to do? To show how the heavenly bodies, as we see them, and life, and vegetation, and *man*, all

came into existence. And these steps are all set forth much as we would expect from the way in which the 'beginning' was described.

Did a *Hebrew* thinker, inspired or uninspired, set forth this theory as an original, entirely new theory? Without stopping for small details consider only the main elements: the primeval chaos, the watery mass, the darkness, the firmament, with waters *above* it, the earth as coming forth from the waters, *light* as something in and by itself, the heavenly bodies with fixed courses in the firmament,—all these (and there are still others) reveal the presence of a comprehensive general theory of the origin of the universe. Was this theory peculiar to Israel?

Turn now to the literature of ancient Babylonia. Here was the home of a civilization already flourishing 3000 B. C.—at least 1,000 years before Abraham.

In this home of ancient civilization there were stories of creation just as among the Hebrews of a later age. In Babylonia they were connected with nature-myths and with that elaborate astrology, the predecessor of our modern astronomy, to which the ancient Babylonians gave great attention. According to that astrology, or astral-religion as it may be called, all that we see in our limited vision of earth and sea and sky is but the counterpart and illustration of great invisible realities. The earth as the abode of man, with its dwellings and temples, is the counterpart of the abode of the Gods, the sea is the counterpart of the heavenly ocean, the sun, moon and stars, especially the planets, the indications of the great deities who rule over all.<sup>1</sup>

How did it all come into being? The famous 'Creation epic,' a late copy of which was found in the ruins of the palace of Assurbanipal, King of Assyria, 668-626 B. C., gives in poetic form what must have been a generally accepted theory — a theory based on conceptions regarding the different aspects of the whole process which were already current when the theory was formulated. In this poem — too long to read or even quote — the process of creation is given as follows: —

1st, a time when not even the Gods existed — when the *heavens* above and the earth *beneath as we now see them* were not yet. There was nothing but the watery abyss containing in itself

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<sup>1</sup> Cf. Winckler, "Himmels—und Weltbild der Babylonier" (*Der Alte Orient* 1901) and A. Jeremias, *Das Alte Testament in Lichte des alten Orients*, 1904, Chapters 1. and 2.



the male and female principles so that it was called both *Apsu* (Ocean, masculine) and *Tiamat* (feminine), the very word we have in Gen. 1: 2, translated the *deep*.<sup>1</sup> In this watery abyss was contained the 'promise and potency' of *all* things. Out of it everything originated.

2d. Then the *Gods* came into being. The first generations being more similar to the mother abyss whence they originated, the later ones more differentiated from it.

3d. After long ages a mighty conflict ensued in which the Gods were ranged in two hostile parties, the followers of the old mother Goddess Tiamat, described as a fearful dragon, the personification of darkness and chaos, on the one side, and on the other the Gods led by Marduk (the God of *light*). The result was a glorious victory for Marduk, the victory of *light* over *darkness*.

4th, Then came the making of the visible universe—the *heaven* to bar off the waters, the *heavenly bodies* as "stations" for the great gods and as rulers of the seasons and of day and night, and finally, according to fragments recently discovered, the *earth* and *man*, the latter of the blood of Marduk himself.<sup>1</sup>

In regard to this Babylonian Creation story I wish at this point to make but two observations —

*First*, It may be plausibly explained as a *nature-myth*. It sets forth as the specific deeds of the gods those processes of nature which would attract most attention in a locality such as Babylonia. Only after much had been observed of the courses of the seasons—of the interaction and apparent conflict between day and night, light and darkness, summer and winter,—and of the movements of the heavenly bodies, could such an account have been constructed.

*Second*. The resemblance between Genesis 1 and the Babylonian account are too striking to be accidental. The general outline, the substructure of both is the *same* however much their form and religious character may differ. As the Babylonian is the older, it must represent the source whence the Biblical narrative is derived.

But Gen. 1 is not the only passage in the Old Testament that deals with creation. There are, scattered through the Old Testa-

<sup>1</sup> Cf. Heinrich Zimmern, "Biblische und Babylonische Urgeschichte" (*Der alte Orient*, 2. Jahrgang, Heft. 3). The same writer in Schrader, *Keilinschriften und das Alte Testament*, 3d ed. 1903. *Assyrian and Babylonian Literature*, ed. by R. F. Harper, Appleton & Co. 1901. Driver, *Genesis*, pp. 27-316.

ment, many passages in which a conflict and a victory are set forth, a victory of Jehovah over a variety of hostile beings or monsters such as the *Sea* (Ps. 89), *Rahab* (Ps. 89, Ps. 51, Job 26), a Great Serpent (Pss. 51, 74; Job 26), etc., followed as in Ps. 74 by a reference to the *order* — day and night, sun and moon — that resulted from the victory. The fact that in these passages Jehovah is brought plainly into the conflict, as Marduk is in the Babylonian, shows at least this — that the *form* of the story in Gen. 1 was not the only form in which it was held in Israel. This account is but one example, the best and possibly the latest, of how the Hebrews could make use of such conceptions.<sup>1</sup>

In Genesis 2 we have still another account. It begins in this way: "In the day that Jehovah-God made earth and heaven no plant had yet sprung up, for Jehovah-God had not yet caused it to rain and there was no man to till the ground." — Then follows the order of creation — 1st, The watering of the earth. 2d, Formation of man. 3d, The garden with its rivers and wonderful trees, as the place of man's abode. 4th, The making of a help-meet for man, — (1) the beasts, (2) woman, since no one of the beasts proved suitable.

This story of creation needs but to be placed alongside of the one in Chap. 1 to show that it is a *different* story. Since the other story shows so many resemblances to the Babylonian creation epic we might be inclined to think that this one in Chap. 2 may be the genuine Hebrew story. But here also we come upon much the same phenomena as we found in the case of Chap. 1, — namely, parallels more or less close in the Babylonian literature and, in other parts of the Old Testament itself,<sup>2</sup> differently worded representations of essentially the same things.

There is, for example, a Babylonian account of creation that begins very much as the account of Genesis 2 does — i. e., by stating that "not yet" had temples and reeds and trees and cities come into existence. Then — after forming a heavenly palace, Marduk made or formed *man*, then the beasts, then the rivers Tigris and Euphrates, etc.<sup>3</sup> In the so-called "Adapa" myth in which Adapa seems to stand for the first man or as representing humanity, much is said about a wonderful bread of life, and water

<sup>1</sup> Cf. Gunkel, *Schöpfung und Chaos*, pp. 29-114.

<sup>2</sup> Cf. Gunkel, *Genesis*, pp. 28ff.

<sup>3</sup> Cf. *Assyrian and Babylonian Literature*, pp. 314ff.

of life, capable of conferring on the eater attributes of divinity and from the partaking of which deity seeks to restrain man.<sup>1</sup>

In another legend or myth the early companionship of man with the beasts seems to be referred to.<sup>2</sup> The references to wonderful trees, with wonderful fruit, to an abode of the Gods with which the man was familiar are not infrequent. Thus while an exact parallel to Genesis 2 has not been found in the Babylonian literature, parallels to the separate elements that are combined in the story in Genesis 2 are fairly numerous. All of which seems to indicate that here as well as in Genesis 1 the Israelitic writer was using material not specifically Israelitic, but rather something very ancient and common in large measure to the general Semitic world, at any rate to that part of the Semitic world influenced by Babylonian civilization.

Turn now to another section of Genesis: Chapters 4 and 5. In Chap. 4: 17ff. we find a genealogical table giving the descent of early mankind through Cain. Starting with Adam we have these names:—

1. Adam
  2. Cain
  3. Enoch
  4. Irad
  5. Mehujael
  6. Methushael
  7. Lamech
- (Sons of Lamech)

Turning now to Chapter 5 we find a genealogy of man through Seth, thus:—

1. Adam
2. Seth
3. Enosh
4. Kenan
5. Mahalaleel
6. Jared
7. Enoch
8. Methuselah
9. Lamech
10. Noah

If you will place these lists side by side you will be struck by the fact that while there are differences there are also great resem-

<sup>1</sup> *Ibid.*, pp. 299ff.

<sup>2</sup> *I. e.*, in the story of Eabani in the Gilgamesh epic.

blances. Four names at least are identical: Adam, Kain = Kenan, Enoch, Lamech, and the similarity of Irad to Jared, Mahujael to Mehalaleel is suggestive.

These names had a significance as names, e. g.,

Adam = man; Enosh = man;

Cain = the *Smith* (or workman).

Enoch = (probably) the *dedicated* or initiated one.

Methushael (a Babylonian name) = man of God (?).

It is possible that the three names, Adam, Seth, Enosh, are but three variations of expression for the one idea of man or mankind, ideally conceived.

This fact alone, that the two lists are so similar and yet so different, suggests that behind both of them may be some very ancient genealogical tradition concerning early mankind which, perhaps, the Israelites inherited from their past or was current in the Semitic world outside of Israel.

This suspicion is confirmed when we recall that Berossus, a Babylonian priest of about 300 B. C., gives a similar list of the antediluvian heroes with the length of their lives or reigns. Berossus' list is as follows:—<sup>1</sup>

*Alorus*; *Alaparus*, = Adapa (the representative of humanity in the Adapa myth); *Almelon*, = man (?); *Ammenon*, = workman = (Cain, the smith?); *Amegalarus*; *Daonos*; *Edoranchus*, = a fabled King of Sippar, a favorite of the Gods, like Enoch, especially in later Jewish legends; *Amemphsinus*, = Man of the god Sin (= Methushael?); *Otiartes*; *Xisuthros*, = the flood hero, like Noah in the Bible.

The conclusion seems inevitable that in the ancient antediluvian genealogies of Genesis 4-5, as in the Creation story, we have Israelitic working over and adaptation of very ancient Semitic (at least Babylonian) material.

Essentially the same facts meet us, but in a more convincing form, when we turn to the flood-story in Genesis 6-9.

In the first place, in these chapters there are two stories of the flood — once separate — now blended together. In one of these stories the word 'God' is used for the deity. In the other the word 'Jehovah.' In the one using the word 'God' the flood is represented as a universe-wide catastrophe in which the primeval waters break through their bounds above and below and com-

<sup>1</sup> Cf. Zimmerman in, *Keilinschriften und das Alte Testament*, pp. 530-543. Gunkel, *Genesis*, pp. 161ff.

pletely engulf the earth. The cause is human sin, spoken of as *violence* and *corruption*. Noah is saved, (1) because of his righteousness, (2) to become the head of a new epoch which was to start out under new regulations and with a covenant promise. The style of this story is like that of Genesis 1, formal, repetitious, statistical, but not without dignity. The other story is more of a story. Its style is easy, flowing, attractive. The cause of the judgment is man's evil disposition. The means is simply rain,—a 40 days' rain. Not only two animals of each species, but seven pairs each of clean, i. e., sacrificial animals are taken into the ark. Jehovah himself shuts Noah in. To find out whether the earth has dried after the rain stopped Noah makes use of birds, the raven and the dove, sending them out at intervals of seven days. When he comes out he at once sacrifices to Jehovah, who "smells the sweet savor and says in his heart" that no such curse will ever again be visited on man.

This story is the simpler, the one mentioned first is the more abstract.

There was also a flood story, in fact, several such, in Babylonia. According to the best known of these stories, the reason for the flood was the wickedness of the city of Shurippak. One of the Gods disclosed the matter to the man Per-Napishtim, the favorite of the Gods, in a dream. In consequence of this he set about building a ship 120 cubits high, 120 cubits long, with seven decks, each divided into nine partitions. Pitch and asphalt were used to make it water-tight. On this ship he put all his possessions and his family, relatives and other good people, also cattle and other beasts, together with plenty of sacrificial material. When the storm approached he entered the ship and shut the door. The storm raged with terrible fury, so that even many of the gods were afraid, for seven days, until all mankind had perished and the world "was all (one) sea." The ship drifted about and finally stranded on a mountain. Seven days after Per-Napishtim sent out a dove, but it returned. Then he sent out a swallow; it also returned. Then he sent out a raven which did not return. Then he opened the door and all went out of the ship. He at once offered sacrifice and when the gods smelt the sweet odor they gathered like flies about the worshiper. All were full of joy but Bel, chief of the gods, who, however, was finally appeased and having blessed Per-Napishtim and his wife transported them to the abode of the blessed.

The parallels between the Biblical and Babylonian flood stories are many and too close to be accidental. A common origin must be assigned to both and this is to be sought in a flood tradition, legend or myth that originated in the Tigris-Euphrates valley, the home of ancient Semitic civilization.<sup>1</sup>

The three illustrations I have used, the creation stories, the lists of antediluvian patriarchs and the flood stories, have brought two facts clearly before us — 1st, that such material existed even in ancient Israel in a *variety of forms*. 2d, that it is material *not peculiar* to Israel, but, as to its outline or framework, a possession of the ancient Semitic world that was under the influence of the Babylonian civilization whence, probably, it came to Israel.

Not all the contents of Genesis 1-11 can be thus referred to Babylonia as their place of origin. The story of Cain and Abel, the story of Noah, the discoverer of vine-culture, for example, do not appear to have any Babylonian coloring. The origin of these stories must be sought in a different environment from that of the lowland and well-organized social condition of Babylonia. At the same time there is nothing specifically Israelitic about them. They evidently belong to a very remote past antedating the founding of Israel through Moses.

Into the second and longer part of Genesis (12-50) we have no time to enter. In this part we find a great many stories of the patriarchs. Some of these stories appear to be duplicates of each other. They are all now organized into a collection to show a historical movement. On close examination the inner connection between many of them is found to be very slight. They originated, apparently, in a great variety of ways. They do not all breathe the same spirit. Some of them seem to have belonged in their original form to the Canaanites instead of to Israel's ancestors.<sup>2</sup> Few of them but show many signs of revision, alteration, elimination of objectionable features or additions betraying the work of subsequent hands.

The conclusion reached by the careful student in regard to Chapters 12-50 is in the main similar to that in regard to Chapters 1-11; namely, that here also we have the working over and adaptation by the writers of Genesis of material long antedating their own time, existing in different forms, capable of being used in a variety of ways.

<sup>1</sup> Cf. the commentaries on Genesis, especially Driver on Chapters 6-9.

<sup>2</sup> Cf. the article by Prof. L. B. Paton, "The Oral Sources of the Patriarchal Narratives." *Am. Jour. Theol.*, Oct., 1904.

2. How *old*, then, is Genesis ? It depends on what one means by Genesis. If one means the present book as we have it in our Bibles, made up, as it is, by combining three originally separate histories, the answer must be:—Genesis is *late*, one of the *late* books of the Old Testament. Not until after the exile—or even until Ezra's day—could Genesis have been thus compiled.

But if one means the age of the parts of which Genesis is composed he is asking a question not easy to answer.

The three histories now combined in Genesis are not all of the same age. Two of them were written long before, the other one after the exile. In each case, as we have seen, the writers made use of older material. The important thing in regard to the age of Genesis is the respective ages of the various strata of material now in the book. Take the first few verses of Genesis for an illustration. These words as they now stand were written, say 450 B. C., among the latest parts of the book. That date gives us, in a sense, their age. But take the terms or conceptions in these verses. How old is the conception of the *tehôm*, the abyss, of the 'firmament'—of the primeval light, etc. These ideas are old, very, very old. So when we read Genesis 1 we are face to face with not only what a thoughtful Israelite wrote about 450 B. C., but also with that ancient cosmology and cosmogony of millenniums before Christ. The polytheism of that cosmology is in ruins, indeed. It has all but disappeared, it has been stripped off and cast aside. But the cosmology itself remains and was made to do service like ancient stone in the construction of that monotheistic cosmogony which the later Israelitic writer was building. This same phenomenon faces us in every chapter, in almost every paragraph of Genesis. You ask how old is the paradise story? Do you mean the story in its present form in Gen. 2, written down about 900-800 B. C. ? Or do you mean, how old are those conceptions; about man formed of clay, of a Garden of God, of trees of life or food of knowledge, etc.? Such conceptions are very old; the story built with them may be comparatively late. How old was the idea that the site of Bethel where Jacob had his dream was in fact a *beth-el*, a house of God? Who knows? The two different explanations of its name in Genesis 28 and 35 simply show that it was an old, possibly pre-Israelitic name.

We are now prepared to consider the question, How did the writers of Genesis, or their predecessors whose work they used, *make use* of this great amount of material, some of it so ancient, some of it not Israelitic at all, some of it national indeed, but originally of no special religious significance?

The use to which the writers of Genesis put the material at their disposal may be called a *national-religious* use.

Their main purpose was to construct therefrom the story of Israel. But Israel was at heart not simply a people or nation, but a nation with a very *peculiar*, a very *unique*, religion. To many minds in ancient Israel, the religious aspects of the national life overshadowed all others in importance. All else was held to be subservient to this one supreme element in Israel — her religion.

And so it came about that, *after the founding of Israel by Moses*, all that Israel had inherited from the past, before Moses, all that she shared with the Semitic world about her, all that she came to experience in the vicissitudes of her national history and all that she learned or absorbed from the peoples or civilizations she was brought into contact with,—all this it was sought to interpret or make use of in the light of Israel's own religious convictions. The Book of Genesis gives us *some of the results* of these efforts.

How was it done? The answer must come from the book itself. The stories of the patriarchs, originally separate stories, relating to different persons and often to entirely unrelated movements, some treasured in this locality, some in that, some belonging to one period, some to another, some having been for long years recited on festal or other occasions until they had taken on that literary finish that makes them among the most charming stories in all the world, others more recent, less well known or less popular,—all these were gradually united, first in smaller collections, then in larger, until at last they were brought together and *adjusted* to each other in the manner we now find them in Genesis. We say *adjusted*, for a close study of Genesis shows that there was a great deal of such adjustment necessary. In the case of stories that had been taken over by Israel from the Canaanites and almost unconsciously appropriated as her own property it was necessary, if the purpose of the Israelitic narrators was to be carried out, to revise or work over such stories so thoroughly, in order to bring them into harmony with Israel's



religion or national tradition, that the remains of the original Canaanitish elements are almost indiscernible. The same is found to be true of those stories which appear to have their roots in the experiences of Israel's ancestors before they had passed from the nomadic to the agricultural stage, or before the religion of Jehovah was known or thoroughly accepted.

In the case of most of what we find in the first part of Genesis it is very easy to see the general method followed. It was simply a case of elimination and substitution; the elimination of polytheistic and other elements not considered right or proper from the point of view of Israel's own religion and ethics and the substitution of the name 'Jehovah,' or 'God,' for the host of deities in the stories as they circulated in the Semitic world. Thus in the flood story in the Babylonian version, the flood is determined upon in a council of the gods in which some oppose, some consent to the plan of Bel, King of the gods. Even after the agreement is reached one of the gods betrays the secret to a man—his special favorite. When the storm comes even the gods fear and cringe and flee for refuge. When the man who was rescued comes out of the ship and offers his sweet smelling sacrifice the gods gather like flies about the sacrificer. Such things the Israelite simply omitted. Jehovah and Jehovah alone brought the flood, and the reason was altogether a moral one. So in the second verse of Genesis a whole world of polytheistic mythology has been simply thrown aside as of no significance whatever. The Israelitic writer used the framework already at hand, given him with the environment in which he found himself, but he used it in his own way in accordance with the spirit of his own Israelitic religion.

Now all this implies that Israel had a religion that was able to make use of this material so varied in character, that was vital enough to mold together, absorb, select such elements as were sufficiently harmonious with its peculiar genius, and that was strong enough to grow and thrive and conquer in the face of great difficulty and opposition.

Directly, Genesis tells us very little of the religion of Israel, indirectly it is full of it. But this religion is not altogether of the same stamp throughout Genesis. There are many echoes in Genesis of the religion of premosaic Israel; there is much that breathes the spirit of the religion of the Early Kingdom period; again, there is much in which we detect the influence of the

teaching of the prophets or of the wise men; finally, in other passages we are in the atmosphere of the post-exilic age when the various streams of religious teachings were being combined into one whole,—the religion of Judaism.

Genesis is thus a register of *progress*, of *growth*. Cut through Genesis you can count the rings, as it were, revealing the growth from the time when that with which we as Christians are mainly concerned was a tender, delicate plant until it became a stately tree. Some of the earliest, some of the latest of Israel's religious thinking is here. What does Genesis reveal as to the *nature* of that progress? We discover this only when we realize the problem with which Israel was confronted when, being founded by Moses, it was called upon to fulfill its divinely-appointed mission in that ancient Semitic world. That was a world that had its culture,—a culture far more varied, extensive, and highly developed than is often supposed. As a part of that world Israel shared in different degrees at different periods in its culture. It had the same general points of view, the same general conceptions, the same common stock of ideas in accordance with which all that stood for education would be imparted. It was a world full of traditions and legends and myths. It was a world in which there had been many seekers after God. In its many myths some profound, vitally important conceptions had become embodied. May we not say that in those myths, in that Astral-religion, there was some contact with the truth, some communion with the Spirit of God, revealed by Jesus as the Father of all mankind.

In the midst of that world Israel was given its mission and task. In fulfilling these it could not divest itself of its relation to its environment. It was not called upon to, and in the nature of the case it could not, formulate new and strictly scientific theories concerning cosmogony, cosmology, anthropology, etc.

When we consider these things we come to see the whole question of the *literal* accuracy of the statements in Genesis in a new light. The writers made the best use possible of the material at their disposal. It was not so much in the subject matter itself, but in *what they did with it* that we can see the evidence of and estimate the quality of that characteristic of the Old Testament our fathers called its inspiration. They meant a verbal, often mechanical inspiration. We mean something else not less divine as to its ultimate source, but operating in a mode different

from that conceived of by our fathers. It was certainly no small task for the Israelite to lift his head above the level of the surrounding paganism in his constant effort to attain to higher conceptions of God and duty. Surely if divine guidance was needed anywhere it was here. That the progress was made somewhat slowly does not take away from its reality. That the progress was a development, an advance from cruder to more refined, from more limited to more comprehensive conceptions, is also nothing to its discredit. Such a development is abundantly evidenced in Genesis itself. In Genesis 2, for example, Jehovah is thought of, or, at least, spoken of, in a very anthropomorphic way. He molds the clay into the form of man, He breathes, He walks in the Garden in the cool of the day, etc. In Genesis 1 the conception is far more abstract and transcendental. There is no real contradiction, however, for Genesis 2 belongs to an earlier period and represents an earlier stage of religious development than is the case with Genesis 1,—and so on throughout the book.

Such as I conceive it, is the great significance of the Book of Genesis. It is the result, and also shows the progress, of that vital, conquering, triumphant religious movement that had its home in Israel, that was born of God and has found its divinely ordered fulfillment in Christ and Christianity, the one world-religion. It mirrors the progress or development of that religion in Israel. It is a record of the triumph of Israel's faith over that ancient culture with which it was brought into contact and conflict.

It is a real book, the register of a real, living movement. Its stories throb with life, for they were wrought out in a life and death struggle. Therefore the book still has its place. It can never be called a dry and useless book. Its message will yet be seen to be more comprehensive, suggestive, even modern than has been suspected. It still remains as the book of books to give children their first lessons about God and His relation to His world, about sin and its consequences. And when our children go to the higher schools or come to think and question for themselves let us not close our mouths and give no answers. Rather let them see something of that ancient world, how it was thinking and feeling after God, how God touched it in various ways, and how in this book is a record of how He came very near to the minds and consciences of one people, of how they worked and

struggled and advanced century by century until they had attained to that result, a result ready and fit to be used in the final revelation in Jesus Christ.<sup>1</sup>

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<sup>1</sup> In addition to the works already mentioned, reference may be made to two others as profitable for further reading: *The Book of Genesis in the Light of Modern Knowledge*, by Elwood Worcester (McClure, Phillips & Co., 1901), and *Early Hebrew Story*, by Jno. P. Peters (G. P. Putnam's Sons, 1904).

## PRESENT DAY SACRIFICE IN ASIA MINOR.

Much light is thrown upon ancient beliefs and institutions by a study of their survivals in modern times. Long after ideas have been banished from the official theology of a nation they linger among the illiterate. The folk-lore societies in the various countries of Europe have been busy for some time in gathering material of this sort, and it has frequently proved of great value in the science of comparative religion. In Arabic-speaking lands a beginning has been made of collecting similar survivals. The late Professor S. I. Curtiss's *Primitive Semitic Religion of Today* is an important contribution to the subject, and shows what a wealth of material remains still to be gathered. In Asia Minor the field is equally rich, but no effort has been made as yet to investigate it. The purpose of this paper is to gather up some of the survivals of primitive religion that still linger in this country and that have come under the personal observation of the author.

We omit from consideration at present the growing body of Evangelical Christians and some minor sects, and note that the people of Asia Minor are characteristically Mohammedans (Sunnite or Shiite), or Eastern Christians (Armenian or Greek), and that they all practice sacrificial rites and ceremonies. Sacrifice may be offered by an institution or an individual, and may be prescribed or voluntary. The purpose is usually to secure some general or special favor, or in token of appreciation of a public or personal blessing. A present-day sacrifice involves the shedding of blood, for which the animals chiefly employed are first of all sheep, then goats, cattle, cocks, deer and wild goats, while horses were formerly sacrificed by Armenians to certain rivers, and camels are still offered by Arabs and perhaps others. The meat is frequently given in whole or in part to the poor, with or without bread or other food, part regularly belongs to the officiating priest, if there be one, and part is habitually eaten by the worshiper with his family or friends. The service is always in recognition of supernatural beings.

Not only do the customs of different sects vary from one another, but the sacrificial regulations of any one denomination, as interpreted by the different worshipers, or even priests of

that faith, vary from one another quite as much as the precepts of the Pentateuchal codes vary among themselves. It is usually said that the sacrificial animal must be a male, but some allow hens, cows, and female sheep. It is generally held that a part of the animal must be given to the priest who blesses the sacrifice, but some ignore the rule and are blameless, while not infrequently a "present" is required for the monastery, "*ziyaret*" or "*tekye*" where the offering takes place, to the exclusion of all personal claims. Some allege that all the meat must be given to the poor, while in theory as well as in practice many offerers assert the right of eating it themselves with their families and guests. Almost every expounder of religious law and custom declares that the skin is the perquisite of the officiating priest, but in these days the Ottoman Theocracy requires that the proceeds of all the hides resulting from the great annual *Coorban*, or Sacrifice Festival, be devoted to the construction of the Hedjaz Railway, the object of which is to carry pilgrims to the sacred cities, Mecca and Medina. In general the common people of our peninsular offer sacrifice voluntarily at the critical periods of life, perform the service with or without a priest or imam, and use the meat much as their own need or sense of propriety dictates. The flesh is never burned.

Obligatory sacrifices are few, but in time of general distress, as of famine or drought, the whole people betake themselves to the pouring out of the blood of intercession. Each village has its sacred place, but there is no altar; usually it is on a high hill and under a green tree, frequently also beside a sacred grave. At the erection of a new house sacrificial blood is shed "at the foot of the threshold," and much more is this ceremony observed when the structure is a public or government building. In the former case the meat is given to the workmen; in the latter, to the poor. A lamb is slain on the threshold of a house when a bridal couple enter it to make it their new home. At the birth of a child the grateful parents sacrifice a kid or a lamb as a thank offering. For the healing of a sick child dishes of meat and rice seasoned with salt from the house of the priest are sent to friends, each recipient to offer a prayer in behalf of the child. A mother vows that if her son is delivered from perils at sea, or from perils of robbers, or from the dangers of disease, she will invite her friends to a certain spot reputed holy, where she will offer a lamb as a ransom for her son and her friends will join in the convivial

meal. A mother who had lost several children in their babyhood vowed a goat for a son if spared to her. A student cured of disease of the eyes, a traveler after a long journey, goes to a sacred grave and offers a chicken by way of thanks. After a death food is prepared with sacrificial rites and sent to neighbors and friends of the deceased, who eat and pray for the rest of the soul. From the house where this paragraph is written may be seen a sacred grave to which nominal Christians often go on Saturday and kill with sacrificial ceremony the cock that is to furnish a family with the staple of its Sunday dinner.

There is a strong desire to share a sacrificial meal with friends, who thereby become active or tacit intercessors for the cause at stake. A missionary in the course of a journey came to a village and sought lodging for the night. He was most cordially welcomed by the head man, in whose calendar that was a festival day, while he had remained fasting all day because he had no suitable companion for his sacrificial meal. He entertained his guest that evening as princely Abraham might have done.

Some time ago the writer was one of a summer excursion party which set out to visit a well-known pool of water tucked away in a beautiful nook high up among the Anatolian mountains, and with a wide reputation for sanctity and healing powers. We arrived just as the last of a flock of three hundred sheep were being passed through a peculiar hole in the thin edge of a huge rock to deliver them from a disease of the liver supposed to prevent the proper laying on of fat. While we were lunching another party arrived, who proceeded to build a fire, kill a goat they had brought and roast the meat, and after a little we were presented with some of the sacrificial meat and urged to join our new friends in the eating of it. The leader was a Redhead or Shiite Turk, and was accompanied by his wife and a (nominally Christian) Armenian cattle lifter. They did not inform us of the object of their petition, and in view of all the circumstances it would not have been good form to inquire. The spot is much frequented by young mothers who wish to induce an abundant flow of milk. That happens to be the only time that I have ever partaken of sacrificial food.

I once officiated at a wedding, however, where the bride, but not the bridegroom, was a Protestant. When the wedding procession reached the door of the new home the men passed in, but the women were halted at the outer gate while the throat of a

sheep was cut on the threshold just before the bride stepped across it, and some of the fresh, red blood was smeared on her white wedding shoes.

When the Illuminator about 300 A. D. persuaded the Armenian nation to avow itself Christian he suffered them to retain many of the practices of their pagan days. The transformed priests feared the loss of their fees, and so of their living, under the changed system, and Gregory, the Apostle of the Armenians, sanctioned the retention of sacrifice partly to bring in a revenue for the ecclesiastics. By strict interpretation the head, the hide, the feet and the right shoulder of a sacrifice belong to the ministering priest or monk. He also should bless the salt used on the table, or last fed to the animal before its propitiatory death, also the bread, herbs and whatever other food is eaten at the meal. At the killing of a hen, besides the gloria, Psalm 67 may be read; for a lamb, Psalm 113. A dedication of the gift and a prayer for the acceptance of the worshiper follow. The clergyman then sprinkles holy water on the animal and it is slain. The absence of a priest, however, does not nullify the offering; any man may act as priest for himself and his household, but the clerical service is valued in proportion to the devotion of the suppliant, or his sense of the gravity of his appeal.

Devout Armenians often eagerly contribute to a common fund, with which a sacrificial meal is provided for the poor, or for all who may happen to be present. The Oriental Trinity consists of the Father, the Son, and the Virgin Mary, and, in a town known to the writer, at the feast of St. Mary they provide calves or sheep by a common contribution, adding to them some 500 loaves of bread. The bread and meat are then distributed from the church door to the community poor. One year recently the observance was omitted, as some began to question its need, but during the next year thirty-five children from the homes of that community died, and when the feast of the Mother of God came round again the people rose *en masse* to resume the old custom.

When the sacrifice is personal the blood of the victim is often struck in the form of a cross on the lintel and the two side posts of the house door of the offerer. It is not put upon the threshold, for that might cause a most sacred symbol to be trodden under foot. The boys of the household run to dip clean brooms in the life current thus shed to make atonement, and strike it upon the side posts and lintel, just as was done by the Israelites of old.



Some of the blood may be carried to mark the houses of friends also. In public or community sacrifices the crosses proclaim their mission at the door of the church.

Another custom is to take apart the straws of a new broom, dip them in the blood of some sacrifice, and then scatter them in the flour sack, the jar of cracked wheat, the closet for bedding, the box containing Sunday clothes, and thus to sanctify and protect all the principal possessions of the household by bringing them in contact with sacrificial blood.

The monastery of St. Chrysostom, near which certainly the aged saint, worn out with persecutions and toils, laid himself down to die, and where his alleged tomb is shown under a gorgeous gilt canopy, is in the hands of the Armenians. There it is the custom for a visitor to buy a sheep, shed some of its blood by drawing it from one ear, and then present the animal to the monastic foundation.

Among the Orthodox Greeks of Asia Minor a large part of the worship takes the form of appealing to the intercession of saints by the burning of candles, but sacrifice in various forms is practiced by the common people. The better educated explain it as really intended to be a means of giving to the poor, but this is modern refinement, though occasionally alleged by people of each form of faith. A substitute for sacrificial blood is seen in the holy water with which a priest is summoned to sprinkle every wall of a new building.

The Koran (chapter 37) refers to Abraham's sacrifice of his son, and Mohammedans always assert that it was Ishmael who was offered and spared. Friendly hojas and imams have often narrated to me how sacrifice began with Abel, in whose days something like a cloud came down from heaven and wafted away accepted sacrifices; and how Abraham offered sheep, oxen, and camels, but something more was needed to make things wholly satisfactory. The Friend of God professed himself willing even to yield up his well beloved son, and in a thrice repeated dream it was demanded. So the patriarch rose, took the lad, dressed him neatly and combed his hair, then informed his wife that he was going to visit a friend, lest her womanly instincts should interpose to thwart the plan. Then they went, father and son together, to the place of sacrifice. Ishmael obediently accepted his father's proposals, and asked that his arms be bound for the final act. At this time God opened heaven and called all the angels to

look with wonder and approval at the sight. At this Ishmael asked his father to unbind him, being ashamed to appear as an unwilling offering. His father loosed him, then lifting a great knife he struck time after time to slay his son. The knife, however, refused to touch the youth, and at last the patriarch fetched a mighty blow, with which he cleft the rock. They say the split rock is still to be seen at Mecca. At this Abraham inquired why the knife would not slay his son, and was answered that as the fire would not burn Abraham himself in the furnace of Nimrod, so the knife would not hurt Ishmael. Then a sheep was let down from the open heaven, which the glad father offered in place of his son. Hence every year at the Coorban or Sacrifice Festival (see Mark 7: 11, Revised Version, for the use of the word Corban), every good Mohammedan possessed of property to the value of two hundred drams of silver, about \$15, — in the days of the Prophet this amount of silver represented two to four times as great value as it does now, — should appear before God with his offering.

The presence of an imam at the slaughter is not required, but a prayer, or at least the invocation "In the name of God the All-Merciful and All-Compassionate," precedes the death blow. The meat should be distributed to the poor, at least seven houses participating; practically, however, in many houses the Coorban sacrifice is viewed in about the same way that the Thanksgiving turkey is viewed by American families.

Every year the Constantinople papers relate how at the great state ceremony of the Sacrifice Festival his Imperial Majesty, as the Successor of the Prophet and head of the Theocratic State, applies a silver knife to the throat of the first animal, after which the ceremony is taken up and completed by others.

The *Levant Herald* at the last Financial New Year mentioned sacrifice as offered in the Constantinople Custom House, and continued: "At the fish market the ceremony, which was particularly interesting, was attended by the Manager and chief officials of the Administration, delegates of the Ottoman Public Debt, the principal fish dealers, and many others. The ceremony opened with a sacrifice of sheep and a prayer for the sovereign; loud cheers were given for his Majesty."

The erection of a large building to serve the soldiers in this city as barracks, the construction of a bath, the rent of which will be applied to the support of Mohammedan schools, the excavation

of a new water course to increase the water supply, are examples of public enterprises, all of which and many more have been begun with sacrifice.

My friend, the venerable Mufti of this city, the official interpreter of the sacred law, told me last year at the Coorban Festival how he offered a bullock for himself and the members of his household. He had sent the animal the summer before out to pasture and had received word from that village of a contagious disease raging among the cattle: should they send the bullock home? He replied that he had recorded a vow (*nezir*) to devote the animal to God: if it lived he would sacrifice it; if not, God might the earlier claim his own. The Mufti explains sacrifice whether prescribed or voluntary, as meaning, "Blood for blood, flesh for flesh, bone for bone, life for life," as between the offerer and his offering.

Another of our Mohammedan friends is Piri Baba, the grey-beard or *sheykh* of a Dervish *tekye*. He likes to tell of how many days journey people come to fulfill their vows and offer their sacrifices at his shrine. The whole animal really belongs, when killed, to the *tekye*, but more lenient rules give the dervishes only one-half and the skin. The people often give but some small part to the *sheykh* or to the poor retainers of his *tekye*. Sometimes they encounter a wholly shameless customer, who loads his meat on a pack animal and starts away with hardly a word of thanks for the dervishes, the spell of whose institution has drawn him to fulfill his vow under its sanction, and then it may be necessary to teach him a lesson, force him to empty his tubs and give a proper part to his religious hosts, the monks of Mohammedanism. The voice of the old grey-beard reminds one of Malachi as he complains that people are shameless in bringing inferior or injured animals for sacrifice, and neglect the right of the priest.

A second great branch of the Mohammedan stem consists of the Red-heads, or Shias, or Alevis as they are called from the honor they pay Ali and his sons Hassan and Husseyn, Ali being the son-in-law of the Prophet and the fourth Caliph. They are despised by the Orthodox and return the feeling with deep-seated hate. They have perhaps less knowledge of books than any other people in the "morning cometh" country, but outdo all others perhaps in the matter of sacrifice. They dislike mosques and build them only under compulsion of the government, but they have abundant "*tekyes*," shrines for worship, "*ziyarets*," places

of resort for religious purposes, and "evliyas," guardian saints dead and worshiped at their tombs. Recently a stalwart Redhead, whom I know as a most hospitable host, called and described to me a gathering of his people that had just taken place on a bald limestone ridge some forty miles from this city, where he estimated some three thousand people came together. And the purpose was to observe an annual sacrifice, with "an animal to every house" for the well to do, and plenty for the poor.

Last spring the "latter rains" were long delayed and the crops seriously endangered in consequence. Everywhere prayer and sacrifice were offered together to the ruler of the world for the needed blessing. I attended one convocation where hardly less than three thousand persons were eagerly engaged in worship, and a ride of fifty miles on horseback just then showed me how the villagers everywhere were offering their propitiatory sacrifices. One of the Redheads described to me the custom of the village as to praying for rain. "We sacrifice every year in May on a Friday," he said. "Our *evliya* (patron saint) is very powerful, and we owe him two sheep, which debt we regularly meet every year. We collect cracked wheat also from every house in the village, and make up a great cauldron of soup, of which we all eat, and we draw in every passer-by to join us. With or without rain we owe this offering to our *evliya*, and by the grace of God our supply of rain suffices for our needs." I must say that I wanted to happen along by that village just at the time of their sacrificial feast, but other duties prevented. I wanted to accept the cordial invitation that I know would have been given by those earnest, simple minded, friendly people to join them in that ceremony of praise and petition. The Redheads often profess themselves nearer to Christians than to Sunnite Mohammedans.

Not the least remarkable fact connected with these sacrificial rites and ceremonies is their survival for half a hundred generations among people known either as Christian or Mohammedan. Christianity won some of its earliest triumphs in Asia Minor, which is larger than either France or Germany, and the conquest was counted complete before Constantine made Christianity the religion of the Eastern world. Mohammedanism gained its foothold with the advent of the Turks nearly one thousand years later. Those features of present day sacrifice which are derived neither from the Bible nor the Koran must be survivals from pre-Christian paganism. Inscriptions and sculptures recov-

ered and examined by archæologists of our own times illuminate the pages of history, and show pretty clearly what this old pagan faith consisted of, and they make it increasingly evident that much of what is practiced now has come down for two thousand years and indefinitely more among the successive generations that have dwelt on this soil.

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## WELLHAUSEN ON THE SYNOPTIC GOSPELS.

## A CRITICAL REVIEW.

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If in its origin and conception modern criticism be simply the application of scientific methods to biblical material, we should expect it to affect the Old and New Testaments in exactly the same way. And in the inception of the critical movement at the close of the eighteenth and the beginning of the nineteenth century this was actually the case. Astruc's famous analysis of the Pentateuch, with which O. T. criticism is commonly said to begin, appeared in 1755. In 1784, a little more than a quarter of a century later, appeared Lessing's "New Hypothesis," the first great landmark in the modern criticism of the N. T. Indeed, throughout the earlier stages of the movement, while interest in criticism was still influenced largely by dogmatic reasons, the same great names appear in the history of both Old and New Testament criticism, Herder, Eichhorn, De Wette, etc. With the development of the more purely scientific stage of the critical movement, however, the two lines of investigation began to diverge. This was due mainly, of course, to the large increase in the amount of material which it was necessary to handle, which made it impossible for a single scholar to keep abreast of both movements. In some quarters also, particularly in England and America, surprise at the results of O. T. criticism led to the feeling that somehow the N. T. was not to be subjected to the same sweeping analysis, which had discovered in the Old a variety of elements of differing historical value. Within recent years, however, that feeling has been dispelled, and the two lines of criticism have begun to come together again, as evidenced by the fact that within less than a decade a number of the foremost O. T. investigators have entered the field of N. T. criticism. Thus, for example, H. Gunkel, who writes from the point of view of Assyriology, first in his *Schöpfung und Chaos in Urzeit und Endzeit* (1895) and more recently in his lectures, *Zum religionsgeschichtlichen Verständnis des N. T.* (1903). Here also attention should be called to the recent work of Nathaniel Schmidt on *The Prophet of Nazareth* (1905).

From the point of view of the Septuagint we have H. B. Swete's suggestive Commentary on the gospel of Mark (1898). From the point of view of the original language of the gospel we have, dating from the same year, the first part of Dalman's epoch making work on the *Worte Jesu*, which has already been translated into English. Not less significant are the three volumes on the Synoptic gospels by the veteran O. T. scholar, J. Wellhausen,<sup>1</sup> now completed with the publication of the work on Luke (1904), to which there has just been added a brief introduction to the Synoptic gospels.<sup>2</sup>

This does not mean that the problems of the O. T. are so far settled that its investigators are free to turn their activities into a new direction, but is simply evidence of the growing conviction that it is the Oriental and Semitic point of view alone from which the ideas, language, and even the *composition* of the N. T. books, particularly the gospels, are to be understood. So that, whatever independent value this new work of Wellhausen's may have, it is most significant as exemplifying a critical movement which is certain to have larger development in the future, viz., the application to the gospels of exactly the same methods of textual criticism and historical analysis that have proved fruitful in the investigation of the Pentateuch and other parts of the O. T.<sup>3</sup> The query naturally arises whether the N. T. material and the historical conditions out of which N. T. literature arose are sufficiently similar to the material of the O. T. and the conditions out of which it grew to warrant the use of the same critical method in the two cases without modification or at least adaptation. It is with this question in mind that we propose to examine these recent studies of Wellhausen's.

They can hardly be called a commentary. Much is presupposed on the part of the reader; very much is left out concerning points on which we should be glad to know Wellhausen's views. There is practically no notice taken of the views of others, and sometimes one has the impression of an indebtedness that is not acknowledged, particularly to Blass and Dalman. In compass

<sup>1</sup> Das Evangelium Marci, übersetzt und erklärt von J. Wellhausen (1903).

Das Evangelium Matthaei, übersetzt und erklärt von J. Wellhausen (1904).

Das Evangelium Lucae, übersetzt und erklärt von J. Wellhausen (1904).

<sup>2</sup> Einleitung in die drei ersten Evangelien (1905). This the present writer has not as yet been able to examine carefully. It is reviewed by W. Bousset in the Theologische Rundschau, Jan., 1906.

<sup>3</sup> Attempts to apply the purely analytical method to the Pauline Epistles were not infrequently made during the last quarter of the nineteenth century; notably by Pierson, Loman, and other Dutch critics.

and method the work is almost exactly similar to the same writer's translation of the Minor prophets.<sup>1</sup>

The work is characterized also by the same qualities of incisive analysis and brilliant conjecture. There is also the same tendency to arbitrariness in the handling of the material. It is sometimes hard to distinguish between Wellhausen's interpretation of the text as it stands and his own reconstruction of the text as he thinks it ought to be.

Mk. 16, 9-20 is passed over without comment because Wellhausen believes that originally and by the intention of the writer the gospel ended with 16, 8. For the same reason he omits all direct discussion of Jesus' birth and childhood, beginning in the case both of Mt. and Lk. with the third chapter. But even if we reject Lk. 1 as entirely irreconcilable with the rest of the gospel (see on Lk. S. 6), there still remains the necessity of explaining the presence of this chapter in the earliest texts of the gospel. Particularly unfortunate is his failure to take into account at all as a part of his material the preface to Lk. (1,1-4), which is certainly distinct from the rest of the chapter. The result is that we are left without any very clear idea of Wellhausen's conception of the sources of this gospel (see below).

Perhaps the most valuable, certainly the most striking, feature of the studies is Wellhausen's constant effort to explain the Greek text from its Aramaic background. It is not always clear, however, whether this background is regarded as oral or written. Manifest errors in the existing text are frequently explained on the basis of the Aramaic original. There is at present, for example, a contradiction between Mk. 6, 8, and Mt. 10, 10; Lk. 9, 3. In Mk. the disciples are commanded to take nothing *except* a staff ( *οὐ μὴ ῥάβδον* ). In Mt. and Lk. on the other hand they are forbidden to take *even* a staff ( *μήτε ῥάβδον* ). Very plausibly Wellhausen suggests that this difference may be due to confusion between the Aramaic *lâ* (not) and *ellâ* (except). In the same way he explains the presence of the word Sidon in Mk. 7, 31. It is there said that Jesus went out again from the districts of Tyre and came to the sea of Galilee through ( *διὰ Σιδῶνος* ). But one does not go from Tyre to the sea of Galilee by way of Sidon. Is it possible that here is an error for the Aramaic *Saidon* = Bethsaida? In other cases the conjectures will not

<sup>1</sup> Die kleinen Propheten, übersetzt mit Noten von J. Wellhausen (1892).



meet with the same acceptance, as for example, the suggestion that in Mk. 2, 4, the original of ἀπεστέγασαν τὴν στέγην was not *schaqluhi* but *arîmuhi leggâra*, which will mean then not, "They broke up the roof," but "They brought him up to the roof." But as has been pointed out by J. Weiss,<sup>1</sup> the former expression is entirely in keeping with Mark's style. Certainly to be rejected is his change of Χήραν (widow) to Σύραν (Syrian, heatheness) in Lk. 4, 26, because of the similarity of the Aramaic word for widow (*armâla*) to the word for Aramean or Syrian (*armâya*). The former expression suits the context even better than the latter (v. 25). There is certainly no ground for the further inference which is drawn, viz., that this proves a written Aramaic basis of Lk. 4, 25-27 (see on Luke S. 11). The error, if it really existed in the Greek text, would be more easily explained as due to a confusion of spoken words than to carelessness in translation.

In the same way Wellhausen invokes his knowledge of Aramaic to explain the meaning of single words, for example, σῶζην, which he thinks is the equivalent of *achi*, which means to make well. This is clearly the meaning in Mk. 3, 4; 5, 23; 10, 52. But there are other passages where the verb is just as clearly the equivalent of *ch'ya* (so translated in the Peschito), to make alive, Mk. 8, 35; Lk. 19, 10.

There are also distinctions in the meanings of words in the Greek text which probably did not exist in the original words of Jesus. Thus in discussing Mk. 8, 38, Wellhausen very properly calls attention to the fact already pointed out by Dalman,<sup>2</sup> that the words father (Mt. 11, 25), *my* father (Mt. 26, 42), and *our* father (Mt. 6, 9), used in addressing God are all translations of the same Aramaic word *abba* (Mk. 14, 36; Gal. 4, 6). Less successful is the attempt to prove that in the most primitive usage of Jesus in the early chapters of Mk. the expression, Son of Man, is simply the equivalent of *bar nascha* and without Messianic significance, really signifying no more than would the use of the personal pronoun. But this makes it necessary for Wellhausen to assume that the word is used in Mk. in two distinct senses, for he does not deny the Messianic content of the expression in Mk. 9, 9, and 10, 33. It is likewise necessary to interpret Mk. 2, 10, in a sense clearly contrary to the intention of the con-

<sup>1</sup> Theologische Rundschau, Jan., 1905, S. 2.

<sup>2</sup> Die Worte Jesu, S. 156ff.

text, viz., to vindicate Jesus' power to forgive sins by his power to heal; also to deny the connection between Mk. 2, 27-28 and what precedes, because of the Messianic implication in the comparison of the Son of Man with David. The fact is that we are probably not to seek the origin of this expression in Aramaic as spoken in Jesus' day at all. Its original is the poetical and really Hebrew *bar enâsh* of Dn. 7, 13.<sup>1</sup>

Wellhausen's handling of the text of the gospels is characterized by the same subjectivity which often renders his critical reconstruction of the O. T. text open to suspicion. Not that there is no appeal to MS. authority. Again and again readings are accepted on the basis of codex Bezae (D) and the Sinaitic Syriac (S), evidently under the influence of Blass' high valuation of these authorities.<sup>2</sup> But this appeal is not consistent. To cite but a single example, in the discussion of Mt. 21, 28-31, Wellhausen accepts the reading of  $\beta$ , ὕστερος (D. δεύτερος) instead of the better attested  $\pi\rho\acute{\omega}\tau\omicron\varsigma$  at the same time rejecting the reversal of v. 29 and 30 in B, which accounts for the change in its reading. While the authority of D and S are thus accepted in v. 31, in the very next verse the further correction of D (omission of  $\acute{\omicron}\upsilon\delta\grave{\epsilon}$ ), which is obviously false, is rejected. But why is one reading more valid than the other? The patent blunder in v. 32 ought immediately to cast a suspicion upon the correctness of v. 31. The reading is obviously accepted against the weight of the other MSS, because Wellhausen thinks that the sense of the passage is more striking if the opponents of Jesus are made to answer his question in a way contrary to that which would naturally be expected (see on Mt. S. 107). These particular N. T. authorities are used very much as the Septuagint is used in O. T. criticism. Where it confirms the writer's conception of what the text ought to be it is cited; where it contradicts the same is either rejected or passed over. In the O. T. conjecture is sometimes rendered necessary by the very meagerness of textual data; in the N. T., on the other hand, sound criticism will not accept a reading until all the external data have been most carefully considered. Nor does this leave the internal evidence for a given reading without due influence. In his handling of the text Wellhausen is fairly open to the charge of over-subjectivity.

<sup>1</sup> Dalman op. cit., S. 210.

<sup>2</sup> E. g. in Text, kritische Bemerkungen zu Markus in Beiträge zu Förderung der Theologie, III, 51f.

The same characteristic is to be observed also in his study of the composition of the synoptic gospels. Here the reader finds applied essentially the same method of literary analysis employed in the author's work on the Hexateuch.<sup>1</sup> The application is simplest, perhaps, in the case of Mk., because here there is not the same complication due to a number of sources as in the other synoptics. Notwithstanding the fact that the composition of the gospel of Mark is the simplest, it contains, according to Wellhausen, not less than four strata of material. There is, first of all, a large nucleus of original tradition, consisting of sayings as well as narrative which is often Greek only in form. In a general way this may be compared (but not by Wellhausen himself), to the J document of the Hexateuch. This material he finds reproduced in different forms and connections, giving rise to variant passages, or in O. T. phrase, doublets. Then he finds in Mk. a purely redactional element, notably, for example, in Mk. 6, 14-33. Finally there are a number of interpolations and later additions, most noticeably in the eschatological chapter (13).

Just how much of the material in Mk. Wellhausen considers primitive it is impossible to determine from his cursory notes. As remarked, he makes no distinction between the value of sayings and narrative. On the contrary it frequently appears that the narrative is artificially constructed in order to set some saying in relief. Thus the story of Jesus' presence in the house of Levi, Mk. 2, 15f., Wellhausen thinks is simply "manufactured" in order to furnish occasion for the saying recorded in 2, 17, "They that are strong need not a physician, etc." But how are we to account for the fact that Mt. and Lk., who in the other cases disregard altogether Mark's redactional material (e. g. 4, 35-36, see on Mk. S. 39), record this saying in exactly the same setting (Mt. 9, 9-13; Lk. 5, 27-32)? Neither do we see any good reason for assuming that the withered fig tree in Mk. 11, 20-21 is merely a peg on which to hang the saying of Jesus about faith in 11, 22-25. Taken in connection with the earlier part of the story recorded in 11, 11-14, the relation of vv. 22-25 to what precedes is perfectly logical. The withering of the fig tree in response to Jesus' command, is assurance that the disciples may expect similar responses to their prayers if they have faith.

That the same story is sometimes told twice in the gospels there is no good reason to question. That is the inevitable result in the

1 *Die Composition des Hexateuch* (3 Aufl. 1899).

case of a living tradition. The story of the feeding of the four thousand may be a reflex of the story of the feeding of the five thousand; it is possible also that the stories of the storm in Mk. 4, 35-41 and 6, 45-52 are different versions of the same incident; in all probability the account of Jesus' visit to Nazareth in Lk. 4, 16f. is in part at least a reproduction of the visit to Nazareth recorded in Mk. 6, 1-6. There may be other cases also less easily distinguished. But Wellhausen finds doublets in the gospels where the ordinary reader would never suspect their existence. It is difficult, for example, to detect in the story of the transfiguration (Mk. 9, 2-13) the remnants of an old resurrection story (Mk. S. 77). Moses and Elias do not appear in any other of the resurrection stories that have come down to us, nor can a resurrection well be described as a transfiguration (*μετεμορφώθη*, v. 3). The story resembles that of the baptismal anointing (Mk. 1, 10-13, cf. especially the voice, "This is my beloved son, etc.") much more closely than it does the accounts of the resurrection. But thus to bring the incident into the historical connection where it belongs, viz., the development of Jesus' Messianic consciousness, would conflict with Wellhausen's theory that the transfiguration marks the beginning of "the gospel as preached by the apostles," viz., the gospel of the risen Jesus (Mk. S. 65).

An even greater stretch of the imagination is required to find in the parable of the net (Mt. 13, 47-52) a variant of the parable of the tares (13, 24ff.), or to discover in the centurion of Capernaum the double of Jairus, the ruler of the synagogue. Although the centurion is not a ruler of the synagogue, Wellhausen explains that he is according to Jn. 4, 46 a king, and according to S. (where?), a chiliarch, and these designations are, forsooth, much nearer to the civil office of ruler of the synagogue than the military office of centurion! Nor is there, he adds (Mt. S. 37), really much difference between daughter, son (Jn.) and servant! The name Jairus is explained as a later addition, although it is found in Mk., which ordinarily contains the primitive tradition.

Particularly artificial seems the handling of Mk. 13, in which Wellhausen attempts to find a purely Jewish apocalypse having no real connection with Christian tradition. But in order to reconstruct this supposed Jewish document it is necessary for him to reject at the outset as purely redactional Mk. 13, 3-4, notwithstanding the fact that it is found both in Mt. and Lk. in

exactly the same connection. It is further necessary for him to cut out as a later Christian addition 13, 28-37, although it strikingly resembles what precedes both in style and thought (cf. 13, 14 with 13, 29, also the exhortation not to be deceived in 13, 6 with the exhortation to watch in 13, 37). All the Christian elements not yet being eliminated it is further necessary for him to cut out 13, 10 as an explanatory addition, also 13, 23, while 13, 14ff. is interpreted as referring to the flight of the Jewish inhabitants of Judea, although it is difficult to see how those who already lived in a mountainous region could be exhorted to flee to the mountains. If it were a general calamity why should not also those in Galilee be exhorted to flee? The description does not suit the Judeans so well as a community in Judea, viz., the church in Jerusalem.

Nothing could show more perfectly than the artificial character of this reconstruction the impossibility of explaining the origin of such a chapter as Mk. 13 by a process of *purely literary analysis*. This would be possible only if it were as Wellhausen presupposes a *compilation*. But all that we know of conditions in the early church leads us to believe that like the other tradition these apocalyptic passages were the outcome of a process of *growth*. Hence the historical as well as the literary factor must be taken into account, the tradition back of the chapter as well as its authorship. We suspect that it was not by Mark, nor by his redactor, nor by a later Christian hand that the various elements of this chapter were blended together, but by the living tradition of the early church under the influence of the spirit of prophecy.<sup>1</sup> There is no apriori reason for assuming that the eschatological discourses of Mk. and even of Mt. and Lk. were not just as faithful reproductions of current tradition as any other parts of the gospel. If errors were made, if words of Jesus were misunderstood and misinterpreted we are to look for the mistakes not solely in the gospels as they stand, but in the tradition of which they purport to be a faithful reproduction (Lk. 1, 1-4). This traditional factor in the growth of the gospels Wellhausen seems to us constantly to ignore.

Into the discussion of the so-called synoptic problem Wellhausen does not enter directly.<sup>2</sup> But both from casual suggestions and his order of treatment, Mk., Mt., Lk., it is evident that

<sup>1</sup> See Th. Zahn Einl. in das N. T. II, 248f. (2 Aufl.).

<sup>2</sup> This is taken up and discussed more at length in the introduction.

he regards Mk., freed from redactional elements and later additions, as the most primitive of the gospels. Evidence of this he finds not only in the language of the gospel, but in the more thoroughly "human" representation of Jesus, e. g. in such expressions as "with anger," Mk. 3, 5; "he took them in his arms" (of children), Mk. 10, 16; "child," Mk. 2, 5. Sometimes other words are substituted by the other gospels or the characterizations are eliminated altogether. Mark's representations are often simpler; thus Wellhausen finds his description of the triumphal entrance less "artificial" than that of the other gospels. On the whole, he finds the person of Jesus as presented in this gospel much more primitive than in Mt. and Lk.

Much is made of Mark's avoidance of the word *Κύριος*, which is found only once addressed to Jesus and then by a heathen woman (7, 28). But as Dalman has pointed out,<sup>1</sup> it is easily possible to overestimate the significance of this fact. Although it is admitted that Jesus' consciousness of his Messiahship begins with his baptism, Wellhausen finds no disclosure of it even to the disciples until Peter's confession (Mk. 8, 27). But this makes it necessary for him to interpret the expression Son of Man in Mk. 2, 10; 2, 28 in a sense which deprives it of all Messianic significance, as we have already seen. It is further necessary for him to explain 2, 19, which clearly betrays the consciousness of Jesus' coming death, as a later reflection of the disciples. Originally what are now confessions of his Messiahship by demons (e. g. 1, 24) were only unintelligible jargon, which later was interpreted as having a Messianic meaning (Mk. S. 11). But it is difficult to understand the progress of Jesus' ministry and his extraordinary influence upon the masses if there were no intimations of his Messiahship even to his disciples until comparatively near the end of his ministry. It is only by doing violence to the text and by the assumption of additions and interpolations that Wellhausen is able to secure a view of the person of Jesus in the early chapters of Mk. essentially different from that of the other synoptics.

Wellhausen agrees with the majority of modern critics of the N. T. in assuming the use of Mk. in its present form or in a form essentially similar, by Mt. and Lk. In addition he admits the use of several other sources, one of which he designates Q. But this is in no sense a collection of sayings or logia as is generally as-

<sup>1</sup> Die Worte Jesu, S. 269f.

sumed. In their most primitive form, the sayings of Jesus were "a *rubble* of isolated and paradoxical sayings," and not a *series* of ordered remarks (Mk. S. 82). But the former is the form in which they appear in Mk., e. g. in 9, 48-50. Q was rather of the nature of a gospel. Of the ten or more passages where he admits its influence more than half are narrative sections and some of them are found in Mk. as well as in Mt. and Lk. Indeed there is evidence of the dependence of Q upon Mk., e. g., in Mt. 12, 39; Lk. 11, 29 Wellhausen regards the expression, "Except the sign of the prophet Jonas," as an addition made by Q to the more original form of the saying found in Mk. 8, 11-12. In general Q is less primitive in character than Mk., e. g., in its use of *κύριος* where Mk. always has *διδάσκαλος*, the equivalent of rabbi. Q is not by any means the source of all the passages peculiar to Mt. and Lk., nor is it possible to prove that they are derived from a common source (Mt. S. 4). Proof of dependence upon Q or some other common source is not based upon verbal likeness. Passages so strikingly similar as Mt. 11, 25-27 and Lk. 10, 21-22; Mt. 22, 1-11; and Lk. 14, 16-24; Mt. 25, 14-30 and Lk. 19, 11-27, are not referred by Wellhausen to Q. His criterion is "the fixed order in which certain passages occur in Mt. and Lk., particularly in the early part of the gospels" (Mt. S. 4). Thus he finds that the sections about Beelzebub are found in Mt. and Lk. in different connections. Therefore it is concluded that Lk. must have followed the order of Q, and hence that this story was found in Q, as well as in Mk. Mt. on the other hand, retained the order of Mk., but modified the material under the influence of the parallel source. What the later synoptists had before them was two gospels. In the main they follow Mk., but in certain instances they betray the influence of Q also.

It is needless to remark that this leaves the real synoptic problem untouched, while Wellhausen's theory of the influence of a secondary gospel upon Mt. and Lk. creates more difficulties than it explains. It does not e. g. explain the striking verbal similarities between passages peculiar to Mt. and Lk., which render almost necessary the assumption of a common source altogether independent of Mk., presumably a logia source. The whole discussion reveals again the inadequacy of a too exclusively literary point of view in the criticism of the gospels. Wellhausen is anxious to reduce Mt. and Lk. as far as possible to the basis of Mk. Q is evidently introduced simply in order to explain certain differences not ex-

plicable as intentional modifications of the primitive gospel. The fact is overlooked or ignored that from the very nature of gospel beginnings the tradition must have crystallized not only in one (Markan), but in a variety of forms a *number* of which were influential in the making of our gospels (Lk. 1, 1-4). The result is that very much is attributed to the arbitrariness of the writers of Mt. and Lk., especially the latter, which is really to be explained as due to the abundance of material at their command. Mt. and Lk. cannot be reduced to the basis of Mk. without unnecessary damage to their accuracy and historical value.

The tendency of Wellhausen to make these gospels merely enlarged editions of Mk. is all the more remarkable because he assigns them both to a comparatively early date while there was still the possibility of a role being played in their composition by oral tradition. The bulk of Mk. is placed before 70. Mt. everywhere reflects conditions in the Palestinian church before the destruction of the temple. As indicated by the parable of the vineyard the question whether the original followers of Jesus and the earliest members of the Christian church should have preference over those who were later received is still an issue. The discourse to the twelve as given in Mt. 10, betrays fresh reminiscences of the persecution of the Palestinian church. From Mt. 5, 23 he argues that when Mt. was written Christians were still in the habit of bringing offerings to the temple, while 24, 20 shows that they were in the habit of keeping the Sabbath in the manner prescribed by the Jews. The very latest redaction of this gospel could not have been later than the year 100, while perhaps a definite *terminus a quo* is to be found in the reference to Zachariah, son of Barachiah, in 23, 35, who Wellhausen thinks is to be identified with Zacharias, son of Bariscaeus, slain by the Zealots shortly before the besieging of Jerusalem by the Romans in 67 or 68 (Jos. Bell. iv, 335).

An indication of a somewhat later composition of Lk. is found in the occasional substitution of the Holy Spirit for different expressions in Mt. (cf. Lk. 11, 13 with Mt. 7, 11; Lk. 11, 2 with Mt. 6, 10, where Wellhausen adopts Marcion's reading in Lk.), which would seem to indicate that the expectation of an immediate parousia had disappeared. This is confirmed by 21, 20ff. where Wellhausen finds the parousia clearly distinguished from the fall of Jerusalem, which has already taken place. But the latest redaction of the gospel need not be brought down to a date later than 100.



Considering the work as a whole we shall not be far from the truth if we describe it as the most suggestive treatment of the gospels that has appeared during the present century. The defects to which attention has here been called — defects due largely to the point of view from which Wellhausen writes — do not detract from the fine scholarship which characterizes the work, nor from the essential value of another attempt to bring the N. T. to the test of purely scientific investigation. Even from the limitations and mistakes of such a discussion there is much to be learned.

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## Book Reviews.

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The discussion of *The Priestly Element in the Old Testament* by the late President W. R. Harper, is a revised and enlarged edition of a series of articles that appeared originally in the "Biblical World." The aim of the work is to place before the student all the passages in the Old Testament that are connected with the priesthood or the history of worship in such a form as to enable him to study them in their historical relations. Along with this are given copious references to all the literature on the subject, the literature on each section being given in connection with that section. The first part takes up the general scope of the priestly element in the Old Testament; the second part discusses the history of worship in the successive periods of the Old Testament; the third part is devoted to comparative study of laws and customs concerning the priests, place of worship, sacrifices, feasts, the Sabbath and kindred institutions, the laws of clean and unclean and the customs concerning prayer and similar forms of worship. The fourth part takes up ritual, namely, the Deuteronomic code, Ezekiel, and the priestly code. The remaining parts are devoted to the literature of worship as it is found in the non-legal books such as the histories, the psalter, etc. An enormous amount of labor has been expended upon this work, and the material has been gathered with the thoroughness that is characteristic of the author. Apart from the discussion, the literature alone renders this an indispensable book for the student of Hebrew religious institutions. The book is not adapted for popular reading, and is too elaborate for beginners, but for advanced students of Old Testament criticism it will be an invaluable handbook. (Chicago University Press, pp. 292. \$1.00.)

L. B. P.

The late Dr. A. B. Davidson's *Old Testament Theology* was eagerly awaited by many who had learned to look to him as one of the most competent Old Testament scholars of recent times. That he was called to his rest before he had completed his promised task was a great disappointment. This disappointment has been alleviated only in part by the publication of many of his papers on Old Testament Theology,—papers that had not been put into shape for publication by the author at the time of his death. His editor, the late Dr. Salmond, doubtless did the best that could be done under the circumstances, but still the result is disappointing. This material, as published, is open to two main objections. In the first place, it is arranged in *topical* order instead of in the order of historical development. This is all the more regrettable since with not a few of the separate topics the treatment is largely historical. It is true, no doubt, that Dr. Davidson was very cautious about dating disputed portions of the Old Testament literature.

At the same time he did accept the main results of Higher Criticism and might easily have dealt with the subject from the historical standpoint. His various articles in Hastings' Dictionary show clearly what he could do in this respect.

In the second place the material in this volume seems to differ in its various parts as to age. Some portions read as though their author had written them many years ago and had never revised them. Others appear to belong to his later years and are more nearly like what he published in Hastings. Though so cautious, Dr. Davidson was a progressive man, and it is a great pity that all the material in this volume does not represent his maturest views.

Notwithstanding these strictures there is an immense amount of very valuable matter in this volume. It will take its place, in spite of its defects, as one of the important works on the subject. Its topical method allows a fulness and continuity of treatment of special themes and in these discussions there are some of the best things ever said on Old Testament doctrines. If one but realizes the limitations under which the work appeared he can use it to very great advantage. (Imported by Scribner, pp. 553. \$2.50.)

E. E. N.

Treatises on the Holy Spirit from a purely biblico-theological point of view are by no means numerous. For this reason the recent work by Prof. Irving F. Wood on *The Spirit of God in Biblical Literature* should command attention. This study is conceived of and carried out in a thoroughly inductive manner, reaching conclusions which are of a character to be taken up by the systematic theologian and interpreted from the point of view of constructive theology. Whatever may be one's measure of agreement with the author's interpretation of the biblical statements, he will be sure of finding here every evidence of most careful and scholarly work, of just that character that puts the reader in possession of the facts and enables him to weigh the questions at issue for himself. It is for this its method, rather than its position or conclusions, that Prof. Wood's book is to be warmly commended to biblical students. (Armstrong, pp. xiv, 280. \$1.25.)

E. E. N.

Among recent books bearing on New Testament Theology, Dr. Shailer Mathews' *The Messianic Hope in the New Testament* must be counted one of the most important. It is much more than a treatise on New Testament Eschatology, as its title might seem to indicate. It is, in fact, little less than an attempt to define New Testament Christianity, first, as proclaimed by Jesus, and then as set forth by the primitive church and by Paul.

The chief feature in this new discussion of old themes is the theory of the real significance of Jewish Messianism as an element of original Christianity.

According to Dr. Mathews the Messianism of Judaism contained seven essential elements, namely: (1) Two ages, "this" one and the "coming" one. (2) "This" age is evil, under the power of Satan, etc. (3) The good age is to be introduced by God or His representative through some sort of a catastrophe. (4) The doctrine of a judgment. (5) The new kingdom of the Jews, *i. e.*, the Kingdom of God. The

Pharisees were willing to bide God's time for this, others were eager to hasten it by their own efforts. (6) The resurrection of the righteous. (7) The personal Messiah. Our author finds that Jesus shared these views and set forth His teachings in general accord with them. At the same time He modified them to some extent in the light of His deeper appreciation of the prophetic teachings of the Old Testament and of His own personal experience, *e. g.*, His moral consciousness and His conception of God. The result, according to Dr. Mathews is, that while the "messianic" and eschatological elements of Jesus' teachings do have a certain value, still we ought to distinguish between these as, on the whole, simply *interpretive* and other *permanent* elements. In a word, the *experience* of Jesus is the criterion by which the relative value of His teachings is to be estimated.

Essentially the same method, with essentially the same results, is followed by the author as he carries his investigation through the remaining cycles of New Testament teaching. Messianism, with its various elements, gave interpretive forms to the Gospel doctrines, but the permanent elements were brought to light by experience, and it is these that are of greater value than the forms taken over from Judaism.

Dr. Mathews constructs his argument with masterly skill and admirable fairness. In its course he is compelled to deal with most of the important topics of New Testament theology. Throughout he shows himself to be an independent, open-minded and reverent scholar.

While omitting many minor criticisms we wish to say that Dr. Mathews has not convinced us that Jesus could not and did not perceive the "interpretive" character of much of the Messianism of His day, the terms of which He used, of necessity. His perception was certainly as keen as ours who have only a fragmentary report of His teachings to guide us. It is easily possible, for example, as Haupt has proved, we think, that the eschatological discourses of Mark xiii, etc., were originally quite different from the form they now have in our Gospels, and neither in these nor in His other teachings is it necessary to hold Him a slave to the letter while we at the same time acknowledge Him spiritually free.

Dr. Mathews' book can only be a stimulus to the best sort of New Testament study and we commend it to all thoughtful readers. (Univ. of Chicago Press, pp. xx, 338. \$2.50 net.)

E. E. N.

Under the title, *Who Then is This?* Mr. Harris G. Hale presents us with a study of the personality of Jesus. We do not notice anything particularly new in this work. So far as it goes it gives us a very reverent and appreciative estimate of Jesus' person. All that is said of those more superficial aspects of Jesus' character, as His love of nature, His eloquence, His authority, His joy, His sympathy, is well said. We are not so sure that the six chapters on the development of Jesus give any satisfactory exhibit of actual development. Some may question whether the concluding chapter is as positive and clear as it might be. Mr. Hale does not commit himself to definite propositions. He is sure that Jesus was and is for all time the supreme personality. He was the most original, the most complete, the most normal of men, perfectly

pure and perfectly sinless, with all that is involved in these. To say any more than this our author hesitates. Possibly he believes more than he says. Certainly our Christian theology needs something more than this at its foundation. (Pilgrim Press, pp. 398. \$1.25 net.) E. E. N.

A synthetic presentation of the manifold doctrinal teachings of the various New Testament books might fairly be called New Testament Dogmatics. Dr. Bernhard Weiss prefers to call it the *Religion of the New Testament*. By way of introduction our author discusses the essence of Christianity, the essence of revelation, the Sacred Scriptures, and religion and theology. He then divides his theme into three parts: Conditions of Redemption, Redemption in Christ, and Realization of Redemption. One does not expect to find, nor will he find, anything new in this latest work of the veteran Berlin professor. For fifty years the author has been lecturing on the New Testament, and his views on the various questions connected with the Book are well known. His Introduction, Commentaries, Life of Christ, Biblical Theology, and several other minor works have been from time to time translated into English, and are perhaps more widely read in America than in Germany. Dr. Weiss has exerted a profound influence in the realm of the New Testament sciences, and that influence has been salutary. In his early career he was rated on this side of the water as somewhat of a radical. Now he is almost a conservative of the conservatives. This is but natural, for American scholarship has grown more liberal, and Dr. Weiss has grown more conservative. From first to last Dr. Weiss has tended toward the systematic rather than the genetic method in his handling of any and all Biblical questions. The book before us is an extreme example of procrustean systematics. One lays it down and picks up the New Testament and wonders how the author came to call his work the Religion of the New Testament. Surely the writers of the various New Testament books never dreamed that they were living in such a rigid temple of faith, with perpendicular walls and rows of fixed columns supporting a flat square-panelled roof. The present-day tendency is to discourage and denounce all efforts to systematize Biblical truths, and perhaps Dr. Weiss' book is a just rebuke. He certainly reminds us how far the pendulum has swung to the other extreme. We do not believe, however, that the genetic method is destructive of or even hostile to the systematic. It should precede the systematic and furnish the latter results. Perhaps it is worth while to find out how many points of doctrine are touched upon in the New Testament and to place them all in a systematic scheme. Dr. Weiss has done this and his book will be widely read. The translation is only fair. (Funk & Wagnalls, pp. 440. \$2 net.) E. K. M.

In 1903 Professor Otto Pfleiderer delivered a lecture before the International Theological Congress at Amsterdam, which has been expanded into the *Early Christian Conception of Christ*. Dr. Pfleiderer treats the theme in five sections, the first being Christ as the Son of God. Our author scans the Old Testament Messianic passages and the Old Testament Apocrypha, and then goes on to speak of the Logos of Philo, the Incarnation attributed to the kings of Egypt and the Oriental kings, both historical and mythical. Of course the Buddha myth is described,

and the conclusion is drawn that the divinity of Christ was largely the product of the tendencies of the times. The second section deals with Christ as the conqueror of Satan, and our author again searches the legends of the time for parallels. Christ as a wonder-worker forms the subject of the third section, and here again we are treated to the current legends, the inference being that this, too, was of legendary origin. The remaining sections deal with Christ as the conqueror of death, and the life-giver, and the King of kings and Lord of lords. Such a work would have been much more welcome forty years ago. Our author seems to be unconscious of the fact that historical criticism has passed beyond the stage. (Putnam's, N. Y., 1905, pp. 170. \$1.25.) E. K. M.

Among the many "replies" to Harnack's "Das Wesen des Christentums," the *Gospel and the Church* by Alfred Loisy is one of the most incisive. It opens with a section on the sources of the Gospels. In many respects the handling of the sources is surprisingly free and critical, and yet the whole treatment is dominated by dogmatic presuppositions. "Criticism has not to decide if Jesus is or is not the Word Incarnate, if He existed before his terrestrial manifestation, if He was consecrated Messiah from his conception, or from the day of his baptism, if the idea of the Messiah in its earliest form, and in its successive transformations, is a truth." Very true. But neither can faith alone be trusted to decide. It needs the chastening of historical criticism. Otherwise we are back with Bonaventura. Section second deals with the Gospel idea of the Kingdom of Heaven. Mr. Loisy takes issue with Harnack, who makes "remission of sins and reconciliation with God the central and indeed the whole essential element in the Jesus conception of the Kingdom." But our author goes to the other extreme in declaring that the message of Jesus consisted mainly in the announcement of the approaching Kingdom, and the exhortation to repentance as a means of sharing therein. In the third section, which treats of the Son of God, Mr. Loisy is most trenchant in his criticism of Harnack's views. He denies that "the Father alone belongs to the Gospel," and that Jesus is the Son of God "simply because he reveals the Father." He also contests the truth of Harnack's assertion "that all the name of Son implies is a knowledge of God." "There is," says Mr. Loisy, "but one Father and one Son," and they are "absolute entities, whose relation is also absolute." "Jesus is the Son *par excellence*, not because He has learnt to know the goodness of the Father and has thus revealed it, but because He alone is the Vicar of God for the Kingdom of Heaven." "It is his own religion," says Mr. Loisy, "and not the Gospel, which Herr Harnack expounds and defends, when he announces that 'God and the soul, the soul and its God, are the whole contents of the Gospel.'" If this be the essence of the Gospel then the idea of the Kingdom and the consciousness Jesus had of himself as the Messiah and the Saviour of the world were sheer illusions. But surely the idea of the Kingdom has become a concrete reality in the resurrection of Christ, in his invisible and constant presence among his people, in the indefinite progress of the Gospel in the world unto his eternal glory. The Divine Liberator has become the Hope of the ages, the Head of the Church, which is his

body and the Saviour of penitent humanity. The remaining sections of the book on the Church, Christian dogma, and Catholic Worship, are treated from the standpoint of a well-read Roman Catholic theologian. Mr. Loisy's criticism of his antagonist is sometimes captious, but in the main he is fair and does not hesitate to state his own divergent views. The views are well worth attention. (Scribner, pp. 277. \$1.00 net.)  
E. K. M.

In two sumptuous volumes, entitled *The Jordan Valley and Petra*, Professor Libbey of Princeton University and Dr. Hoskins of Beirut, Syria, have narrated a journey undertaken by them in 1902 from Beirut to Petra.

The record of the journey is written in an easy conversational style and is full of interesting information. The travelers allowed themselves ample time for full examination of interesting sites, and their descriptions furnish many details not easy to be found elsewhere. The descriptions of Jerash (ancient Gerasa), Medeba, Kerak, and Petra are especially valuable. More space is given to Petra, the ancient capital of Edom, than to any other site. As our travelers' stay here was much longer than that of many celebrated travelers and writers such as Stanley, Robinson, and others who have written of Petra, they have been able to give us what must be considered one of the most accurate as well as comprehensive descriptions of that marvelous place. One of the most valuable features of this work is its very large number of exceptionally fine photographs. In this respect it is unique, for in no other work on these regions can anything like this be found. These photographs tell as much as the text and often tell us what the words of the text fail to give us. The ten plates reproducing the wonderful mosaic map of Palestine in the old church of Medeba are also a most valuable addition to the work. In an appendix is given a detailed description of many geological specimens collected on the journey which are now deposited in the Geological Museum of Princeton University. (Putnam, 2 vols., pp. 353, 380. \$6.00.)  
E. E. N.

Mr. Louis Henry Jordan in his *Comparative Religion; Its Genesis and Growth*, has produced a book that shows an immense amount of thorough and painstaking work. It should be distinctly understood that the theme is not Religion, but that its subject is the scientific study of religion by the comparative method. It forms the first of a series of three works; the other two, which are "in preparation," are "Comparative Religion: Its Principles and Problems," and "Comparative Religion: Its Opportunity and Outlook."

This volume is really introductory to the other two. Its aim is to define and describe Comparative Religion, differencing it carefully within the field of the science of religions from the History of Religions on the one hand, and from the Philosophy of Religion on the other. The author describes Comparative Religion as "that science which compares the origin, structure, and characteristics of the various religions of the world, with a view of determining their genuine agreements and differences, the measure of relation in which they stand to one another, and

their relative superiority or inferiority when regarded as types. Or, otherwise expressed: Comparative Religion denotes the application and product of a particular method of research,—wherein, in the domain of religion, one's ultimate conclusions are arrived at by means of a series of comparisons" (p. 63 f). A more precise definition states that it is "that Science which, by means of comparison, strives to determine with exactness (1) the relation of the various religions of mankind to one another, and (2) the mutual relation of conceptions current within a single religion, but at different periods in its history (p. 65).

This being the topic that is treated the author divides the remainder of the body of the work into two main sections treating respectively The Historical Preparation and the Historical Development. The book therefore contains a description of the science and a sketch of its history, its literature, and its present status. To this is added a series of appendices covering nearly one hundred pages, three colored charts exhibiting in different relations the distribution of religions in the world, and a most elaborate and carefully drawn table showing "the present position of Comparative Religion in the world's universities, colleges, etc." The whole complete with sixty-five pages of index, topical, literary, and chronological.

The appendices contain an immense amount of valuable material such as lists of the lectures given in the various British Lectureships, like the Gifford, Hibbert, Baird, etc., some excellent classifications of the points of view held by different schools of thought, and other interesting matter. The index is a model of painstaking elaboration, containing not only references to the subjects and literature mentioned in the text, but adding chronological data.

We know of no book that begins to give such a clear view of what has been done and what is at present being accomplished in the field of Comparative Religion, in all countries. The great value of the book as a reference handbook makes one forgive the diffusiveness of not a little of the treatment. The author has evidently been hampered by the task of putting into readable form a mass of material quite largely statistical and bibliographical. Even though it seems as if he had attempted the well nigh impossible, he has succeeded in producing a most valuable addition to the literature of his subject. (Imported by Scribner, pp. xx, 668. \$3.50 net.)

A. L. G.

Professor Steindorff's *American Lectures on the Religion of the Ancient Egyptians*, which now appear in book form, are a welcome contribution to the subject from the hand of a master. After a brief sketch of the geography of Egypt and of its history, the author discusses the beginnings of the Egyptian religion. He announces his intention to abstain altogether from speculation in regard to the Asiatic or Semitic origin of any of the elements, and confines himself strictly to historical phenomena. The earliest form of the Egyptian religion was a polydæmonism similar to that which is found among primitive peoples in all parts of the world. Every city, and town, and hamlet had its own protecting divinity. So closely linked were most of these deities to their



districts that they often lacked names of their own, and were described by the name of the locality to which they belonged. Thus the deity of Edfu was known as "he of Edfu," the goddess of Elkab was called "the lady of Elkab." In the case of those deities who bore personal names it is impossible to determine the original etymology and meaning. Besides the urban deities there was a vast number of *dæmons* and spirits who were able to benefit or injure men upon particular occasions. The various classes of divinities made their residence for the most part in stones, trees, pillars, and sacred animals. Thus the god of Busiris manifested himself in a rough stake, Min of Koptos in a stake or heap of stones. Sobek appeared in the crocodile; the god of Mendes was a he-goat, and Amon of Thebes assumed the form of a ram.

About the beginning of the second dynasty the Egyptians advanced beyond this crude fetichism by conceiving the deities in human form. The old images were then transformed into images more or less completely human. The stake was changed into a body swathed in bandages, and only the heads of the sacred animals were retained on human bodies to mark the connection of the new religious ideas with the old ones.

The rise of polytheism out of polydæmonism was due to the political position of a city which made its god more conspicuous than those of less important towns. The *dæmons* of great cities thus became great gods. When the two kingdoms of Upper and Lower Egypt arose, the god of the capital became the chief god of each nation. Horus was the god of Lower Egypt and Set of Upper Egypt, and the stories of the conflicts of these divinities preserve the memory of the early wars between the two kingdoms. The union of all Egypt in one monarchy necessitated a systematizing of the gods of the various districts and towns into one genealogical scheme. This was accomplished largely by identification of similar divinities. Thus Re and Horus were both solar deities, and they were united in Re-Horus. By this syncretism the number of great gods was reduced to nine, and these were grouped in an ennead by the priests of On. A second ennead was afterwards constructed on the pattern of the first, and finally a third ennead in which the lesser divinities were arranged. In other religious centers the theory of enneads was maintained, but the gods were differently grouped. In the new kingdom, whose capital was Thebes, Amon the god of Thebes became the national god and his priests attained such wealth and power that they became a formidable menace to the state. This was the cause of the revolt of Amenophis IV, who attempted to raise the sun god to a position superior to that of Amon. The new reform cult, which in some of its aspects came singularly near to monotheism, flourished so long as Amenophis lived, and was the highest achievement of the Egyptian religion; but after his death the priesthood of Thebes succeeded in destroying the new faith, and turned the religion of Egypt on the backward course from which it never recovered itself.

The following period was one of inner decay and of extensive borrowing of elements from Semitic and other sources. After the Greek conquest there was a complete syncretism of Greek with Egyptian

religious ideas, and various new cults such as that of Serapis arose to satisfy the craving of the nation for some more vital form of religion.

The following lectures are devoted to the discussion of temples and their ceremonies, magic, the conception of life after death, and customs connected with burial. The final lecture treats of the influence of the Egyptian religion upon foreign religions. (Putnam, pp. 178. \$1.50 net.)

L. B. P.

The characteristics of the modern method of approach to the problems respecting the truth of Christianity are, first, the recognition of the legitimacy and the value of a distinctively religious view of the world as differenced from the purely scientific or the purely philosophical views; second, the significance of the modern Science of Religion as an aid in interpreting all religious phenomena; third, the renewed accent on the great significance of the historical content of Christianity; fourth, the accent on the reality of the Christian's experience as the supreme test of the trustworthiness of his faith.

All these notes come out in the *Outlines of Apologetics* by Professor Herman Schultz. When in 1892 the first edition of the book appeared as an abstract of lectures delivered in the class room, it at once took its place as a worthy and typical illustration of the modern method of apologetic treatment. It was greatly enlarged and made much more readable in the second edition appearing in 1902. In this edition the author succeeded in combining with unusual skill the compactness and suggestiveness of an abstract, with the interesting quality and convincing force of a fuller treatise. It is this second edition of which Professor A. B. Nichols has given a translation of unusual excellence. Professor Schultz proposes to prove that Christianity is the perfect religion by showing how it is the perfect embodiment of religion. This he does by justifying the religious view of the world, by examining the nature of religion in the light of its history, by analyzing Christianity into its essential principle, and showing how this realizes the religious ideal. By this means he would free Christianity from the entanglements with a speculative metaphysics, would liberate it from subordination to precise historical demonstration, and would save it from being identified with pure mystical subjectivity. We fail to sympathize with the relatively low view of the person of Christ which the author holds in common with other representatives of the Ritschlian School, however moderate. But as a whole the book is worthy of most hearty commendation, and is a most illuminating and stimulating presentation of the argument for the truth of Christianity. (Macmillan, pp. xii, 328. \$1.75 net.)

A. L. G.

It is gratifying to hold in one's hand the volume that completes the late Dr. Charles Woodruff Shields' *Philosophia Ultima*. It would have been a great pity if a work, to the shaping of which an acute and wide ranging mind had devoted persistent and concentrated energy, should at the end have remained a torso. The completed manuscript was left for publication in the hands of Professor Sloane of Columbia University, and he has prefaced it with a rarely satisfactory biographical sketch which without apparent effort makes the personality of its subject, with

its gracious charm and its high-minded intellectual and religious ideality, live before the reader.

There are few men in whom the passion for unification has burned with an intenser and more genial glow. He believed that Science, Philosophy, and Religion were basally one and that if we would only search deep enough that point of union could be found. By somebody he was sure this perfect harmony would be found, and from 1861, when appeared the first thin volume bearing the title of the completed work, till the day of his death he strove with a noble single-mindedness to contribute toward the attainment of the desired goal. The three large volumes tell of more than painstaking research and patient logical sifting. They are the monument to a splendid purpose, brilliantly conceived and patiently striven towards. They tell of a man with a high ideal, who could wait and who could toil, and who could sacrifice everything but the ideal itself.

The ideal which in the realm of philosophy impelled Dr. Shields toward an Ultimate Philosophy, constrained him with equal power to the conviction of the righteousness and the practicality of a unified Christianity. And it was loyalty to this ideal that led him to sacrifice the ecclesiastical attachments of a long life and identify himself in his advanced years with the Protestant Episcopal Church. Nobody could doubt the purity of his motives, the genuineness of his conviction, nor the sacrificial loyalty to truth as he saw it, which the change evinced.

An idealist throughout his life, he was no dreamer simply; but one who believed that ideals are realizable. A thing to him could not be too good to be true. Its goodness and its truth were the warrant for its practicability. He strove to make his ideals practicable for the thought of others. He certainly succeeded in incarnating them in his character. Again we would express our gratification at the completion in published form of this life-long record of the thinking of a noble man. (Scribner, pp. lxxvii, 227. \$3.00 net.)

A. L. G.

The descriptive title of the latest book by Dr. Charles Cuthbert Hall is *The Universal Elements in the Christian Religion*: "An Attempt to Interpret Contemporary Religious Conditions." It consists of the six Cole Lectures delivered before Vanderbilt University. The titles of the lectures give the best synopsis of the book. I. The Church and the Christianization of the World; II. Bearing of Sectarian movements on the Christianization of the World; III. The recovery of the Apostolic Theology; IV. The Saviour of the World; V. The Constructive Office of Biblical Criticism; VI. The Larger Church of Christ. The fourth lecture contains the pre-eminent focal theme. Dr. Hall believes that in the idea of a mediatorial Christ,—a Christ not simply to be believed but to be believed *in*, lies the permanent and potent center of the Christian faith. The first three lectures lead up to this by showing respectively that the mission of the church is not the propagation of established ecclesiastical dogma but the winning the world to faith in Christ; by pointing out how the Sectarian movements with all their temporary value did not conduce to the attainment of the ideal; that in our age might

currents have been moving toward the recovery of an apostolic theology; that these are now moving us toward a renewed recognition of the central thought of Christ as Saviour. The last two lectures point out how Biblical criticism, with all its occasional harshness and lack of sympathy with the deepest religious life, has in various ways worked powerfully toward this end, and has prepared men for the conception of a larger church of Christ surpassing that of Jerusalem, or Constantinople or Rome, or of the various Protestant sects. A church which shall not know an East or a West, but in which East and West shall mutually contribute to a universal Church of Christ. The book is characterized throughout by breadth of vision, keenness of insight, spiritual power, and great cleverness of presentation. It will comfort many by its courageous optimism; and to many more will prove a mighty summons to a more intense personal consecration, and a broader interpretation of their own religious life. (Revell, pp. 398. \$1.25 net.) A. L. G.

There are two qualities which determine the rightful place of any book: that it fill a conscious necessity, and that it be interesting. A book may possess only one of these qualities and yet be accorded a place among the books of a generation. Dr. C. M. Mead's book on *Irenic Theology* has both qualities — at least for a certain class of readers. It has been written in the consciousness of a need which every thoughtful man feels: the need of recognizing unity in diversity. One regret which might be expressed is that where the need of such recognition is greatest is among a class of readers who will never see this book. The author grasps his problem masterfully, does not waste time upon unessentials, and reflects a profound appreciation of the vitality of the subjects which he discusses. He hammers his opponents at times without mercy, and occasionally seems a bit unjust in calling into question the value of other men's views, especially when those views are expressed upon matters beyond the writer's ability to thoroughly analyze. It is a principle of all serious debate that opponents preserve a certain courtesy of address and reference, even when it is their avowed purpose to cut one another's throats.

It is however an interesting work and presents its material in clear and intelligible shape, so that he who runs may read it. It displays wide reading and the desire for truth. The author's conclusions are sane and logically attained, and consequently command respect. The order in which the antitheses of philosophy and theology are presented is commendable. He marshals his facts and compels each one to do his duty. He holds to his text and does not allow his readers to forget what he is aiming for.

It is inevitable that many of the antitheses of thought and experience should encroach upon one another's ground, reaching back perhaps to the same ultimate problem. It is therefore remarkable that the author finds so much to say upon things which are so closely allied that they threaten continually to merge into the same theme, yet without confusion or repetition.

One can scarcely hope that there will be, as the result of a book like this, any less bitterness in the opposition of sworn enemies among the advocates of conflicting theories, since the bitterness is personal and temper-

amental rather than inherent in the antitheses themselves. It is a book, consequently, which so far as it will contribute to harmony of thought, will do so among those already at peace; in other words it confirms rather than convicts—not that it confirms any one school in its pet theory to the confusion of its antagonists, but it confirms every fair-minded seeker for truth and harmony in the faith that there is a reconciliation which promises itself for some day and generation if not for our own. (Putnam, pp. x, 375. \$1.50 net.)

P. C. W.

Seldom has a reviewer of a book experienced a more humorous situation than the present reviewer when he was confronted by the volume entitled *Man's Responsibility*, or "How and Why the Almighty Introduced Evil upon the Earth." The work is written by Thomas G. Carson, but no indication is given as to who Mr. Carson is, or where he dates from. The opening chapter professes to deal with the first principles of creation, and these are frankly named as "death" and "devouring one another." The succeeding chapters are as full of suggestions which surprise one with their fresh points of view no less than this. One has some hope of beginning to see light when self-preservation is said to underlie the whole life, and then one is once more rendered breathless by the assertion that the fundamental principles of self-preservation are "combativeness" and "destructiveness." Conscience appears later on as the check upon these laws of creation and progress, and it is defined as "a sense of the rights of others, and an impulsion to respect them, with contentment in doing so, and otherwise remorse." Once more hope dawns upon our puzzled philosophical minds when we are told (p. 49), that will "is a matter which is quite simple," but there is a rude shock when, a few pages further on (p. 57) we are told that conscience is not an intellectual faculty; and another when we are told that the reasoning faculties are "causality" and "comparison." When the reviewer got about thus far he thought it was time to read the end of the story, like most ladies with their novels, and he speedily discovered that the final solution of all practical problems is phrenology! The British Empire—for it turns out that Mr. Carson is a loyal Briton, with a modern British outlook upon America and suggestions ready for the American Government—Mr. Carson believes that the problems of the Civil Service in Great Britain would be infinitely reduced if they would appoint three secretaries to feel the skulls of all that desire to enter the Indian Civil Service or the Home Civil Service. After the reviewer had discovered this, he thought that his work was done, and that having informed the public of the starting point and the conclusion of the book probably they would know what to do with it. (Putnam, pp. vi, 524. \$1.00.)

W. D. M.

Dr. Henry Van Dyke has the ear of the public, in its more select circles, owing to his high ideals and literary qualities. He is conquering a place in the ranks of all sorts and conditions of men by his poems and by some at least of his more sympathetic stories. The last volume of his is evidently designed to reach an audience of responsible citizens and active leaders in church and state. The prevailing note of *Essays*

*in Application* is a sane idealism in every day judgments and affairs, and with this aim he touches upon certain points in education, politics, literature, and religion. It is no disparagement to his contributions on politics and public service to say that he is not yet as much at home or as authoritative as he is in the realms of literature. The literary essays in this volume are the best, and those which deal with education and religion come next. But the impulse of a literary man so distinctively as he to take vigorous hold upon such topics as Ruling Classes in a Democracy, and the Heritage of American Ideals, is a sign of promise and is prophetic of still greater service in these lines from the literary class. We commend to our readers the well balanced discussion of the perennial theme *Is the World Growing Better?* He strikes an optimistic note, well based in fact, and not blinded to opposing data. Readers of the RECORD will be especially interested in the essay on "Christianity and Current Literature," and "The Church in the City." As essays, of course, one is struck by their style, but this style is not that of a stylist, intent upon literary fame; but the style is a rare blend of the dignity of the man of letters with the plain, familiar, and conversational quality of the talker. The passion of the preacher is sufficiently suppressed for a writer of essays, and yet the moral earnestness of the Christian and the ethical citizen pervades all the literary form and dignity of these helpful pages. Evidently, Dr. Van Dyke does not forget that he is the minister of Christ although he sits in the academic chair. (Scribner, pp. 282. \$1.50.)

A. R. M.

Dr. S. H. Virgin, for so many years pastor of the Pilgrim Church in New York, has often been urged to publish his sermons. He has been accustomed to say that if they could not be found in the lives of his people, they could not be found elsewhere. He tells us that a handful of notes is all that is left to represent his years of extempore preaching. From these he has reproduced the volume just published. They doubtless suffer somewhat from a cold process of reproducing living messages of years ago. But they still retain such warm and vital impulses, and retain so strongly the pastoral touch, that the author's hope that they could be found in the lives of his people is one of ample basis. The sermons are largely experiential and practical in their range of themes, and are characterized by the title of the volume, *Spiritual Sanity*. The lines of thought are clear and Scriptural and the intent of the message earnest and practical. (American Tract Society, pp. 286. \$1.00.)

A. R. M.

The Bible, especially the New Testament, is the book of a Person. The Person of the Book and the Person of Christianity are identical. This position is challenged today. "The accuracy of the New Testament is being questioned in most particulars save in the virtuous character of the life of Jesus. It is therefore declared, if the truth about Him is to be known, that He should be reconstructed from the experience of today. The records are not to be the test of experience; but, on the contrary, experience must be the test of the records. If we ask, whose experience, we are told that the common church's consciousness is intended. But

who is to define this common consciousness?" Dr. G. Campbell Morgan feels deeply the insufficiency of this position, and makes an argument in *The Christ of Today; What? Whence? Whither?* to show that our faith is deeper in its foundations, and cannot be divorced from the historicity of its record. But in order to take the modern position, and use it as a basis for his contention, he shows what are the universal elements in such a "common consciousness" and thence argues to the historic basis as necessary to account for such a widespread consensus. He adduces four facts concerning Christ which cannot be disputed by any person of intelligence and honesty, he claims: facts imbedded in the consciousness of enlightened people. (1) Christ is the *Revealer* of the highest type of human life. (2) Christ is the *Redeemer* of all types of human failure. (3) Christ is *Ruler* over the most remarkable empire that has ever been seen. (4) Christ is demonstrated the *Restorer* of lost order, wherever He is obeyed. Dr. Morgan then passes to the question "If this is the Christ of today, He is not the product of today." Whence came He? He challenges a study of history to find when Christ is not all these four things. On a rapid survey of the centuries, he bases a proposition that "Whenever the Christian consciousness has been lost it has been because the Scriptures have been hidden. Whenever it has been restored, it has been because these same Scriptures have been rediscovered and given back to the people." Hence he argues that the Christ of today is the Christ of history, and the Christ of history is the Christ of the New Testament. If we grant that Christ is the Revealer, Redeemer, Ruler, Restorer, we may claim that he is the Christ of the Virgin Birth, the virtuous life, the vicarious dying, the victorious resurrection and no other. This is a brief outline of the "What and Whence" as the author argues. His book closes with a triumphant discussion of "Whither?" on the basis of his argument. The book presents a strong line of argument which ought to do great service in a time when there is so much haze cast over the Person and power of our Lord by certain schools of thought, which attempt to exalt the Christ apart from the historical basis of our faith. (Revell, pp. 63. 50 cts.)

A. R. M.

A volume of sermons by Dr. David J. Burrell, designed to set forth the teachings of Jesus in his conversations with individuals and groups of men, is entitled *Christ and Man*. The sermons are clear, simple, direct, practical; abounding in affluence of thought and illustration. The themes are upon the ranges of thought and experience that appeal to the most common needs of daily life. Nearly all the sermons are based upon conversations, and consist of questions and answers. One distinguishing characteristic of the sermons, as published, is a brief statement of the practical problem involved in the sermon, placed after the title, before the text, and containing a brief summary of the contents of the sermon. The kind of sermon exemplified in this volume, is the kind of preaching much needed and much demanded today, and we wish to commend this volume as one of the best of this category. (Revell, pp. 288. \$1.20.)

A. R. M.

One sermon published in a small volume entitled *The Redeemed Life After Death* presents to us Dr. Charles Cuthbert Hall's rich contri-

bution to the grounds of belief, and the content of faith in the eternal life. Nothing in the preface indicates it, but several things in the text suggest that this sermon was preached in his India sojourn, or that he had in mind the attitude of Eastern peoples toward the Christian conception of the hereafter. The author brings out more fully than the pulpit is wont to do, the ante-Christian beliefs in immortality; and points to the fuller and more indubitable claims of Christ's gospel. "The revelation of Jesus Christ is the confirmation of this universal assumption of immortality." He is disposed to base our hope upon ground quite independent of the Resurrection, and quotes with apparent approval the position of Harnack. The loves and affections of earth, and the conception of "Eternal life in time; to be a part of Eternity" furnish the author with the chief data for his line of thought. The continuance of personal identity after death is developed as one great element in the Christian conception, based upon the Resurrection of the Body. The sermon is full of rich and ennobling thought, and suffused with the glow of personal experience which characterizes all that Dr. Hall writes—that warm pastoral touch which gives him such power—and adds heat to light in all his intellectual equipment. (Revell, pp. 58. 50 cts.) A. R. M.

In *A Story of the Red Cross* Miss Clara Barton briefly but very effectively describes the work of one of the most beneficent philanthropic agencies of modern times. To Miss Barton more than to any other person belongs the credit for all that the Red Cross has accomplished for humanity. The slight undertone of personal grievance which the reader encounters here and there detracts somewhat from the pleasure which the book is otherwise so well calculated to afford. (Appleton, pp. 199. \$1.00 net.) S. S.



# THE HARTFORD SEMINARY RECORD

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For the last few years there have been hardly any topics respecting the ecclesiastical life of our country more frequently brought to the attention of the Churches than the questions as to some sort of union between denominations, and as to the supply for the Churches of ministers of adequate training and ability. Within the last two or three years evident progress has been made in some quarters at least towards the realization of both these ends. The Tri-Church Conference held at Dayton, Ohio, last winter by the regularly appointed representatives of the Congregationalists, Methodist Protestants, and United Brethren looking to the organic union of these three bodies marks hopeful progress along one of these lines. The series of Conferences of College Men, with reference to the work and claims of the ministry, is of marked significance in its bearings on the other.

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The RECORD devotes almost its entire space to the presentation of these two great themes. The Dayton meeting in its purpose, in its power and in its spirit was a noteworthy incident, almost worthy of being called "epoch-making," in the ecclesiastical history of the United States. It was noteworthy for three

striking facts, among others, first that the spirit of unity had somehow so come to pervade the thought of church members that they were ready to move forward towards it if a way could be opened. Second, that such a spirit of Christian brotherliness was present that each denomination stood ready to sacrifice something of individuality, and something of traditional ecclesiastical custom to an end discerned to be so desirable. Third, that the confession of faith as formulated and adopted indicates a notable step in dogmatic reconstruction. It brings to the fore the experience of the Christian heart, and the content of the Christian's faith as the way of approach to confessional formulation, and, with a due recognition of the continuity of the Christian faith, formulates the content of that faith with an accuracy and with a glow that comes close to supplying the need for a new definition of the much discussed term "evangelical." If the Council had accomplished nothing beyond the formulation, adoption, and publication of this confession it would have justified itself.

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We believe in this movement and have done what we could to forward it; first by giving to our readers a description of the Council as a whole; second, by presenting sketches of the history, doctrine, and activities of the two ecclesiastical bodies which with the Congregationalists will constitute the new denomination; third, by supplying a carefully worked out Bibliography of the literature on Church Unity. Nothing will be of more service than knowledge of each other's history and life to make congenial and permanent the association of these bodies of Christians. Nothing will be more helpful in the promotion of the cause of Church unity in general than familiarity with the literature of the subject.

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The other striking event to the description of which the RECORD devotes its space is the Third Annual Conference of College Men under the auspices of Union, Yale, and Hartford theological schools. The meeting this year was held in Hart-

ford. While the addresses were prepared for college men, we believe that no pastor can read them without something of searching of heart, and without feeling a larger sense of the significance, power, and possibilities of his profession. The addresses would, if published in full, make a notable series of "tracts for the times."

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Two or three characteristics stand out notably in these addresses. The first is their frankness and earnestness. It was evident that all who spoke felt that it was no occasion for felicitous generalizations, for disguises or makeshifts. They reveal throughout the earnestness of honest men who felt that they were speaking to those who deserved both their best and sincerest utterance. It was evident too that the college men were as thoroughly in earnest as those who spoke to them. They came to hear the truth, and they listened to it. It was also noticeable how small a place the exhibition of statistics played in the whole discussion. Nobody seemed disposed to bring the question down to the level of the question "how many salaried positions are there waiting for somebody to fill them?" It was the demand presented by the need of the world, and by the need of the man's own soul; not the numerical demand of vacant parishes wanting any sort of a supply, that was the summoning note.

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It was noteworthy further, the high place of influence that was accorded to the minister. It was of course natural that in a Conference of such a character the position of the minister should not be minified. But in a gathering characterized throughout by careful restraint and deliberate judgment such statements as President Capen's that the minister today "may have less authority than formerly, but he has more influence," and that of Professor Winchester that "The pulpit is the one best place left for the real orator," are significant utterances in view of the current tendency to treat the ministry as a well-nigh superseded profession.

Another admirable characteristic of the whole meeting was the positive quality of the appeal it was asserted the ministry makes to men. The firm putting aside of all lower motives, the refusal to look upon the temporal and material limitations of the ministerial service as hardships that justify indulgence by the minister in the perilous luxury of self pity, or in fitting his brow with a halo of ascetic sainthood; and the substitution for such attractions of the superb opportunities for highest self-realization in accordance with Christ's eternal principle that the life that wins is the life that loses itself, gave a singularly robust and stimulating quality to all the discussions.

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Another striking feature of the Conference was the unanimity of the expression that the minister should, through what he is, through what his character reveals him to be, and through the intensity of his conviction that he is set for a peculiar work in the service of God, make himself felt in the community as a man apart. Coupled with this was the emphasis on the opportunity of the minister as the counsellor and friend of his people; and on the power of simple, Christlike friendliness. The mechanics of the profession in its homiletic, sociological, or administrative functions was throughout subordinate to the vital, personal relations of the man to his calling. All who were present must have said, It is good for us to be here, and thence must have gone down to a more loyal service to the need of man.

## THE TRI-CHURCH COUNCIL AT DAYTON.

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It seems fitting to put into the pages of the RECORD some of the main facts concerning the negotiations for the union of the Methodist Protestant, United Brethren, and the Congregational denominations in this country. Not only do the negotiations as conducted to the present time present some fresh and interesting features in the movement for re-union of the Protestant churches, but it also seems as if some of the principles that will be decided if this union is consummated may have a profound influence in stimulating further movements of the same kind. The negotiations began when it came to the ears of Dr. William Hayes Ward, the ever active Chairman of the Committee of the National Council of Congregational Churches, appointed to promote the federation and union of denominations, that the Methodist Protestant and United Brethren denominations were considering the matter of uniting with one another. He wrote inquiring whether they would not take into consideration the possibility of including the Congregational Churches in their plan. His suggestion was warmly welcomed, though with some astonishment on the part of those to whom it was addressed. The result was that the National organization of each of these three denominations appointed a committee, and these three committees met in Pittsburg in April and in July, 1903. The result of their discussions astonished both themselves and those to whom the committees severally made their reports. The central statement in their report is to be found in the fourth paragraph, which proposes "to adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism." Each of the National organizations adopted this report, and made arrangements for the appointment of delegates to a formal Council which it was agreed should go still more deeply into the whole matter and consider the practical problems involved in an attempt either to federate

or to unite the three bodies. This Council met at the headquarters of the United Brethren at Dayton, Ohio, February 7th to 9th, 1906. The denominations were represented proportionately on the basis that the Congregationalists have over 660,000 members, the United Brethren 260,000, and the Methodist Protestants 180,000. The total membership of the three when united would be over 1,100,000 members, with more than 9,500 ministers, and more than 12,000 Churches.

When the Council assembled in the First Church of the United Brethren on Wednesday morning, February 7th, and while a temporary organization of the meeting was still in force, a surprising event took place. President T. H. Lewis of Westminster College, Maryland, one of the leaders of the Methodist Protestant Church, rose to ask a question: Whether that Council had met to consider plans for promoting organic union or merely federation of the three denominations? He explained that the question was asked at that stage because if only federation were the aim, he and some of his brethren must withdraw at once from the proposed Council before they were called upon to take part in its permanent organization. This unusual step brought the entire Council face to face with the crucial question at the very start. Probably not one man in the whole building was prepared for the result. A motion was quickly made that the aim of the Council should be to make arrangements for the organic union of the three denominations, and with practically no discussion on the merits of the question, this motion was unanimously carried. The atmosphere was cleared, and a large amount of needless discussion was at once shut off by this most unusual, but most timely and effective, piece of work on the part of Dr. Lewis. As soon as Dr. Stevens of Kansas City University, who was elected Moderator of the Council, had delivered his address and business began, it was evident that only one thing could be done and this was to take the necessary steps for carrying the motion already so surprisingly adopted into effect. It was resolved, accordingly, to appoint a committee of forty-five, which was afterwards raised to sixty-three, embracing twenty-one from each denomination. This Committee was instructed to divide itself into three portions, on each of which the denom-

inations should be equally represented, these sub-committees to take up respectively the three main groups of problems which must be determined in the attempt to secure organic union. These had to deal with doctrine, polity, and vested interests. An elaborate program of papers had been drawn up for the Council, sufficient to occupy almost the entire time of its meetings, and what remained of the Council after the sixty-three withdrew did patiently go through the allotted detail of work, but everyone felt that outside the Council hall, in the various rooms where the sub-committees were discussing their various problems, the real work of the Council was being done. What took place in the Church was of great value, indeed, and the papers as printed must exert powerful influence upon the whole movement. Moreover, the presentation of these papers and the discussion which they elicited no doubt had much to do in furthering the sentiment of brotherliness and mutual interest, without which the union can never be consummated.

#### THE PROBLEM OF DOCTRINE.

The Committee on Doctrine had to deal with an element in the situation concerning which some people were most nervous. Those, however, who had read a little of the history of the three denominations and knew something of their relations to doctrinal standards, were not over anxious regarding the outcome in this regard. It was without much difficulty that the sub-committee on this subject decided not to attempt an elaborate statement of theological doctrine. It also desired to do more than utter a bare confession of faith in Jesus Christ, and seemed to desire some form of statement which would at once affirm the evangelical position of the Churches concerned and do so in a manner expressive of a living and warm faith. After a considerable discussion over preliminary points, it was remitted to a sub-committee consisting of one from each denomination, to draw up a statement in the spirit of the discussion which had been carried on with such unanimity of feeling and earnestness of purpose. This was on the Wednesday afternoon. The next morning the draft was presented, and after some amendment was adopted by the sub-committee of twenty-one. They reported in the afternoon

to the committee of sixty-three. With only slight amendment again, the whole committee unanimously adopted the report on doctrine, and ordered that it be presented before the Council on Friday morning. When the whole committee assembled before the General Council to present its three reports, it had already become known, of course, that some of the most tender and delicate problems had been satisfactorily dealt with. But no one was prepared for the outburst of enthusiasm and the sense of an atmosphere that had been cleared which followed the presentation of the report on doctrine. Evidently, although little had been said in public, there had been a considerable tension on that subject in the minds of many earnest men. The Radicals were nervous lest they should be committed to some rigid framework in which they would not find it possible to move easily. The Conservatives were nervous lest the statement should lack definiteness and the tone of conviction in dealing with fundamental features of the evangelical faith. It was a most gratifying and even inspiring experience to find the Council ready to unite with such heartiness and sincerity over the report of the Committee on Doctrine. It may be well here to present that document as it was read to the Council.

#### THE DECLARATION OF FAITH.

We, the representatives of the Congregational churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and obedience toward the great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to Him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send his Son Jesus Christ to redeem us from sin and death by the perfect obedi-



ence of his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Saviour whom his love provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor, of the presence of his spirit in their hearts, and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which He is the head; that He has appointed them to proclaim His gospel to all mankind, to manifest in their character and conduct the fruit of His spirit, that He has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith He has given to His Church the sacred ordinances of Baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, and in the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do therefore, in the happy consummation of this union and in the name of all the churches which we represent, commit ourselves, body, soul, and spirit to the faith, love, and service of Him who made us and saved us, the everlasting God, our Father, Redeemer and Lord. To Him be ascribed all praise and dominion and glory, world without end. Amen.

#### VESTED INTERESTS.

The Committee on Vested Interests made a very brief report, calling attention to the fact that they could not possibly offer any solution of the legal problems involved in any attempt to bring the various interests of the two denominations into organic union. To study these problems would take much time and the co-operative labor of various men. At the same time, they reported that they did not foresee any obstacles that are insuperable. It was an obvious and simple conclusion to continue this Committee with the hope that it may gradually work out successfully the complex problems which lie before it.

## POLITY.

There are denominations in existence which seem to be more sensitive regarding their polity than their creed. They seem to be more willing to witness the restatement even of fundamental doctrines or the adaptation of these to current beliefs in science and philosophy than to alter the slightest feature of their ecclesiastical organization and procedure. And all organized bodies are more or less conservative. It is a natural and a saving instinct of the human heart to refuse to give up what has proved of value in the past without a very complete evidence of its failure in the present and its inadequacy for the future. Each of the denominations concerned in this union has built up a polity peculiar to itself. There is no use in minimizing the differences. It is a long way from the habit of the United Brethren, who place the title deeds to all their property in the hands of the Trustees of their supreme representative body, to the position of the Congregationalist in New England, who would consider such a proposal as shaking the foundations of his Church. Nor would it be right to ignore the difference between the Methodist Protestant minister whose ministerial standing is in the hands of a representative body and who is expected to obey that body in its efforts to find the appropriate places for his ministry; and the position of the Congregational minister who sometimes hardly knows what his ministerial standing means or where it is placed. It was no easy task, therefore, that lay before the Committee on Polity when it set out to find whether the three denominations could be brought to unite in an organic way without demanding a greater sacrifice from each than it was heartily willing to make. It seemed to those of us who came to the Conference, as we contemplated it in advance, that the system of bishops which has hitherto obtained among the United Brethren might prove an insuperable barrier. In that denomination the bishops are elected for terms of four years to act as Presidents of the National and Annual Conferences, and to devote their entire time to the general interests of the Church. It was one of the remarkable and noblest features of the whole Council that the men who have occupied this position among the United Brethren volunteered to give up

the use of the title of bishop and to accept serious amendments in the relation of the office they hitherto occupied to the Churches and to the Conferences of the future. This, it must be repeated, was among those features of the Council which must be written down as spiritually pure and beautiful.

When the Committee presented its report, it laid down at the outset two fundamental principles which it stated as follows:—

(a) The unit of our fellowship is the local church, and the character of our fellowship is that of a representative democracy.

(b) Our co-ordinate principles are freedom and fellowship; a freedom which leaves each local church free in its separate affairs, a fellowship which unites all the churches for mutual care and co-operate action.

The result of the application of these principles to the problem in hand was the discovery that, apart from the organization of the National Council, the organization of local Councils or Conferences might be allowed to differ in different parts of the country, as indeed with Congregationalists they already do. Thus in those regions where the United Brethren are already in a great majority, it would be natural that the Churches should be organized somewhat in the line of their traditions; whereas, in New England or some of the northern States, where the Congregationalists are strongly represented and the other two denominations are almost entirely absent, it would be natural, on the other hand, that the customs of the Congregationalists should be continued with only slight modifications. The modifications were found to be such as would entail no hardship of a permanent kind upon any of those who are concerned.

In the first place, it was laid down that the local Churches must be “free to conduct their worship and business as their present customs provide.” In the second place, it was recommended that District Conferences be formed in which the Churches uniting together shall find means to “provide for fellowship and care of the churches connected with them.” These District Conferences would correspond naturally to the local Associations or Conferences of Congregationalists which already are organized all over the country, and which only need to have their functions increased to make them really powerful portions of our system. In addition, it was proposed that there should be Annual Conferences, corresponding to our State Associations,

such Conferences to consist of ministers and representatives elected from the Churches and pastoral charges. In the formation of these, a good deal of re-adjustment of territory would be necessary, and this was recognized. In the attempt to strengthen the influence of the Annual Conference in which really much of the hope for Congregational development lies, a direction was taken which has already been prepared for by the Congregationalists of Michigan, Iowa, and Minnesota. Congregationalists in the East do not seem to realize how far the Churches of those great States have gone away from the polity of New England Congregationalism, how closely they have already approximated to the lines laid down in this report, and indeed how far they have gone towards the polity known as Presbyterianism.

This Committee recommended that in each Annual Conference a Committee should be appointed to "aid in keeping the Churches supplied with pastors," it being left, of course, to each Annual Conference to determine for itself how this should be done. Here of course variety of procedure will allow some districts to maintain the customs of the United Brethren or of the Methodist Protestants, and others to move on the lines of Western or Eastern Congregationalism. Further, each Annual Conference shall "elect one or more Superintendents." It is intended that these Superintendents shall give their whole time to the service of the Church within their district, and that they shall preside over the Annual Conferences and over the meetings of the Committee of Ministerial Supply. It was at this point that Congregational nervousness became acute. Some men saw here the face of the ancient bishop looking through the veil of words about the superintendent. Accordingly, an amendment was added to the effect "that the Conference may associate a Chairman with the Superintendent in directing the work of the Conference sessions." As a simple matter of fact, all this is only a slight development of what already obtains with us, in so far as we have appointed men whom we call in some States, superintendents, in others, secretaries, for work among the Home Missionary Churches. Where such an officer is a man of power, he obtains influence amongst Churches which do not belong to the class of Home Missionary Churches, and some of his most valua-

ble work lies in that direction. There can be no doubt that our denomination has lost effectiveness in the past through the lack of centralization and continuity in its aggressive work; and there can be no doubt also that to secure aggressiveness we need some measure of centralization, and centralization is impossible without the appointment of individuals to bear the responsibility. There are those among us who immediately utter the word "officialism" as if every pastor were not an official; as if the President of the United States were not an official; as if the denominations that have spread most in the districts that ought to have been Congregational and are something else, have not succeeded through having the responsibility for their extension work centralized in officials. It is true that a spirit can grow up among officials which is distinctly unchristian, and which it is the duty of every healthy Christian soul to rebuke and to cast out. But this does not in the least prove that any organization can get on without officers, or that it is best served when its officers are always changing, do not give their whole time to their work, are in fact merely partial experiments all the time. The choice for us henceforth is not between the bad spirit of officialism and the divine spirit of reality or brotherliness, but merely directly between a healthy and true officialism and continued inefficiency. The question whether the Superintendent appointed in connection with each Annual Conference shall or shall not preside at the sessions of the Annual Conference, or over the Committee meetings on Ministerial Supply, is not to be answered truly by mere prejudice, but in the light of the experience of the Church as a whole, and with our eyes upon the question whether that experience shows that the evils in one direction are counterbalanced by the blessings in another. For evils we find also everywhere affecting the best Church system in all the world, and the question is not whether a perfect system is possible, but whether we dread this most, or that; whether in this form or in that we see the furthest departure from the spirit of Christ and His true service.

The organization of the National Conference which is to meet, as may be determined, every three or four years, is somewhat complicated, and yet seems on the whole to be justified by the circumstances of the case. Possibly some modification may be

necessary in order to secure that the direct representatives of the Churches shall always be in the majority on the National Conference, and that delegates selected otherwise shall not form more than a fraction of the Council itself. The following are the recommendations on this matter:—

Each District Conference shall present to the Annual Conference the names of two persons, one lay and one clerical, from which as a whole the Annual Conference shall elect delegates to the National Conference on the basis of one to every ten thousand and one to every major fraction thereof. In case an Annual Conference is not fully organized into District Conferences, the Annual Conference shall elect such delegates according to its own methods.

The Annual Conference shall also be empowered to elect, on the same basis of representation, delegates to the National Conference; provided, however, that each Annual Conference shall have at least one delegate.

We further recommend that the appointments be distributed as equally as possible between the clerical and lay delegates.

It shall be in the power of the National Conference to change the ratio of representation according as necessity may require.

It is in relation to the supreme officer of the National Council that most controversy is likely to emerge. It is at this point that Congregationalists are asked to take a step which may prove at first most uncongenial, and yet one to which the other denominations seem to attach considerable importance. It is proposed that the President of the National Conference shall hold office from one meeting of the Conference until the next. Further, that he shall give his whole time to the work of the denomination; and still further, that at least once a year he shall hold meetings with one representative from each department of Church work to plan for the interests of all. On the face of it, this seems to put a great deal of power into the hands of one man, for it would seem that there is nothing to prevent his re-election. It is hard to conceive that any but a most brilliant and commanding personality could be selected for this office. In that case, he must have a salary adequate to the position. And still further, he is not in the least likely to give up the position he already occupies if he understands that this appointment is only to last for four years. No doubt modification will be needed in the further provision regarding his co-operation with the various departments of Church work. There is no reason why he should not seek to co-ordinate the main branches of denominational in-

terest, but there is absolutely no reason why this should be done by consulting only one man from each branch. Much has yet to be done by the Committee in working out this portion of their total scheme. The present writer has not the slightest hesitation in saying that the last proposal seems quite unnecessary in so far as it seems to lay the task of co-ordination upon the shoulders of one officer. Co-ordination ought ultimately to lie in the relation of all departments of denominational work to the National Conference itself, and the latter ought to make provision from time to time for such consultation as may be needed in order to bring the various interests into harmony with one another.

WILLIAM DOUGLAS MACKENZIE.

*Hartford, Conn.*

## THE METHODIST PROTESTANT CHURCH IN OUTLINE.\*

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### ORIGIN.

The Methodist Protestant Church, instituted in 1828, and organized under its present title in 1830, traces its origin through the Methodist Episcopal Church, back to that Evangelical Reformation begun in England by John and Charles Wesley, of Oxford University and Presbyters of the Church of England.

Methodism began in America with the coming of Philip Embury, of Ireland, to New York City, and of Robert Strawbridge, of Ireland, to Frederick county, Maryland, in 1766. In 1769, Mr. Wesley sent Richard Boardman and Joseph Pilmoor, and in 1771, Francis Asbury and Richard Wright.

These and others traveled constantly, and labored so abundantly that in 1784, although the work had been seriously interrupted by the Revolutionary War, the number of traveling preachers in America was about eighty, and of members about fifteen thousand.

Up to this time no Methodist Church had been organized. Methodist preachers, and members of Methodist societies in America as in England, were mostly members of the Church of England. But when this church ceased to exist in America, it became necessary to organize the Methodists into a church, for they were as sheep having no shepherd.

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\* (In attempting to comply with the request of the editor for an article "designed to make the reader acquainted with the history, genius, polity, administration, etc. of the Methodist Protestant body," I find myself greatly embarrassed by the brief time allowed for preparing the article, by my own pressing engagements, and most of all by the lack among us of convenient manuals where such information may be found. A year or two ago I attempted to supply this lack in a small way by printing a "Handbook of the History, Polity and Doctrines of the Methodist Protestant Church," whose title is almost the largest thing about it. But the best I could do on the present occasion was to put together some extracts from that booklet which I trust may serve the purpose. T. H. L.)



Mr. Wesley, although refusing to the last to consent to a separation from the Church in England, saw the necessity in America, and gave his consent in the following words: "As our American brethren are now totally disentangled, both from the State and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty where-with God has so strangely set them free."

The letter containing this permission was sent over by Doctor Thomas Coke, he and Francis Asbury being designated Joint Superintendents over the work in America.

Accordingly, on Dr. Coke's arrival, a conference of the traveling preachers was called to meet in Baltimore, Maryland, in December, 1784. About sixty were present, who proceeded to organize an independent church under the title of "The Methodist Episcopal Church," and to elect Thomas Coke and Francis Asbury, Bishops.

The church thus organized was peculiar in several respects, but its most remarkable feature was that the unlimited exercise of the legislative, executive and judicial powers of the church were vested by these traveling preachers in themselves and their successors, to the entire exclusion of all the members of the church, no provision being made for any layman to vote as such and directly upon any question in any church meeting.

This fact explains the origin of the Methodist Protestant Church, and fixes its date as well. For, although some forty years intervened before the Methodist Protestant Church emerged into historical fact, yet, Methodists began to protest against the kind of government established in 1784 almost before the Conference adjourned, and the protest gathered volume and intensity with every succeeding Conference. In ten years it resulted in a secession on the question of giving preachers an appeal from the stationing authority. In twenty years it produced a delegated General Conference with restrictions upon the legislative power; and in thirty-six years it grew into an overwhelming, although ineffective, majority of the General Conference in favor of electing presiding elders by the annual Conferences.

The particular protest made by those who finally organized the Methodist Protestant Church, was aimed at the feature of the government, which was regarded as the real cause of all the dissatisfaction among Methodists, viz., the exclusion of laymen from the councils of the Church, and withholding from them the right of suffrage.

After years of desultory discussion of this point, William S. Stockton, a layman, of Philadelphia, Pa., began in 1821 the publication of a periodical called the *Wesleyan Repository*, which was intended to provide a medium for the more formal examination of what began to be called "the mutual rights of the ministry and laity," and also to spread abroad the views of leading ministers and laymen on this subject.

This publication was superseded in 1824 by *The Mutual Rights of Ministers and Members of the Methodist Episcopal Church*, published at Baltimore, Maryland, with the same general object in view. A large number of pamphlets also, privately printed, contributed to the stream of discussion, which continued to spread over the Church.

When the General Conference of the Methodist Episcopal Church met in 1824, a large number of petitions were presented, praying a representation of ministers and laymen in the lawmaking department, but no change was promised, and the only answer vouchsafed was: "If by 'rights and privileges' it is intended to signify something foreign from the institutions of the Church as we received them from our fathers, pardon us if we know no such rights; if we do not comprehend such privileges."

Immediately after the close of the General Conference, a meeting was held, composed of distinguished members of the Conference, and others from different parts of the country, to consider whether it were advisable to continue efforts for reform. It was decided to recommend to Reformers everywhere to organize themselves into societies "in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government." These were called Union Societies, and their whole object was so to unite the Reformers as to present to the next General Conference a petition which would obviate the objection made against the appeals to the Conference of 1824;

that they were so various and conflicting in their aims, it was impossible to discover what they wanted, or who wanted them.

In November, 1827, a General Convention was held in Baltimore, composed of one hundred delegates representing Reformers in seven States, by whom a Memorial was prepared to be presented to the ensuing General Conference, praying for the admission of laymen into the legislative councils of the Church.

The General Conference, after deliberating three weeks in committee upon the Memorial, not only denied the necessity or justice of the change proposed, but extended the claim for the exclusive right of ministers to legislate for the Church beyond what had ever been attempted before: "The great Head of the Church Himself has imposed on us the duty of preaching the Gospel; of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost in these respects has made us overseers. Of these also, namely, of Gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation."

The resources of peaceable reform would thus seem to have been exhausted; but it is probable that the protestants would have continued discussion and petition indefinitely, had they been permitted. It is certain that they professed again and again their loyalty to the Church, and their strong desire to remain in its communion. But this they were not allowed to do. Immediately after the *Mutual Rights* began to be circulated, and Union Societies began to be formed, members of the Church in various sections of the country were threatened by their pastors with expulsion unless they would cease to read the *Mutual Rights* and withdraw from the Union Societies.

When they were brought to trial and insisted on being informed what law of the Church or of the Bible they had violated, they were referred to a clause of one of the "General Rules" of John and Charles Wesley, which forbids "speaking evil of Magistrates or of Ministers,"—yet it should have been well known that

by "Ministers" Mr. Wesley meant Ministers of State, and not clergymen—and to a regulation of the General Conference forbidding "inveighing against either our Doctrines or Discipline," which the General Conference itself declared admitted of no other construction than "the sense of un-Christian railing and violence."

One Annual Conference went a step further, and replied through its presiding bishop to the demand of an accused minister to know what law of the Discipline he had violated, that "An Annual Conference has authority to make rules and regulations for its own members."

These facts would seem to show that the majority were not careful to find the violated law. They had an occasion, and they had the power. Their determination was voiced by one of their leaders as follows: "You publish the *Mutual Rights* and say you will not discontinue that publication. You also say you will not withdraw from the Methodist Episcopal Church. Now we are reduced to one of two alternatives, either to let you remain members of the Church and go on peaceably publishing the *Mutual Rights* by which you agitate the Church, or expel you. We have come to the determination to take the latter alternative, and expel you."

It seems difficult to believe, but it is the literal fact of history, that this ruthless determination was rigorously executed. In North Carolina, Tennessee, Virginia, Maryland, Pennsylvania, Ohio, and the District of Columbia, able and efficient ministers, prominent and devoted laymen, men who lived blameless and pious lives and against whom no charge of heresy or immoral conduct could be brought, were excommunicated because they read and recommended to their friends a religious newspaper, in whose columns it was argued that laymen ought to be admitted into the councils of the Church.

The immediate effect of these expulsions was to convince Reformers that there was no hope of obtaining any change in the government, and they began to withdraw in considerable numbers in various parts of the country, both as a mark of their sympathy with their persecuted brethren, and as their final protest against a power that struck but would not hear.

As for the expelled and their friends, nothing remained but to form a new Church. They were Methodists, and the only Methodist Church in existence had cast them out. They had no controversy with Methodism, for its doctrines and spirit and experience were their joy and their crown. But because they did not believe it was necessary for the lovely and free spirit of Methodism to be cast in the mold of absolutism, and because they could not consent to the suppression of free speech in behalf of free suffrage, they sorrowfully took up the task of organizing a new Church, which should hold fast to all the distinctive features of Methodism, and at the same time ally it to all the great heritage which Protestantism had bequeathed to the world; which two ideas they sought to express in its name.

Reformers throughout the country were invited to send delegates to a convention to meet in Baltimore, November 12, 1828. This convention effected a provisional organization under the title of "The Associated Methodist Churches," adopted Articles of Association covering the main features of a church to serve until a Constitution could be matured, and called another convention to meet in 1830.

Meanwhile local churches were gathered, and annual conferences organized; and when the General Conference met in St. John's Church, Baltimore, Maryland, November 2, 1830, fourteen Annual Conferences were represented by one hundred and fourteen delegates.

The title "Methodist Protestant Church" was substituted for the former title, and the Constitution and Discipline adopted substantially as it still remains.

And so at last the long controversy was closed. The desire of the Reformers to remain in the old Church, and accomplish changes in its government by the peaceable methods of discussion, was not realized. But perhaps it was better so. Set free from the past, albeit by the stern mandate of an angry authority, they were now disentangled from the American as well as the English hierarchy, and at liberty to recur to the advice of Mr. Wesley, which the Conference of 1784 had strangely ignored, and "simply to follow the Scriptures and the primitive church" in laying the foundations of the new ecclesiasticism. That they did this completely

would be too much for uninspired judgment to claim; but that they earnestly desired to do it, and welcomed discussion or even change of what they did when shown a better way, is asserted with confidence.

They drew up a Constitution which recognized Christ as the only Head of the Church, and all elders in the Church as equal; which secured to every adult layman the right to vote and to be represented in every church meeting, and to every itinerant the right of appeal from an oppressive appointment and a veto upon his removal from a charge while in the faithful discharge of his duty, until the expiration of his term; which made Church trials for matters of opinion impossible, and gave to every accused person the right to challenge his jurors and appeal from their verdict; which refused the modern episcopacy as unscriptural and the presiding eldership as unnecessary; which guarded, as a necessary part of organic law, the rights and privileges of individual members and local churches as carefully as those of the Annual and General Conferences, and yet bound all parts of the system together in lawful and loyal co-operation for the advancement of the common good. In fine, they built a Representative Church. And, not being Englishmen, but Americans; having no traditional prejudices in favor of a divine-right monarchy or a divine-right hierarchy, they took for their model "the church without a bishop, and the State without a king," which had been planted in this new continent at the expense of so much treasure and blood.

They made a church government in harmony with the Republic to which they gave their glad allegiance as citizens; and in conformity, so far as they understood them, with the principles of the Kingdom of God.

#### POLITY.

Methodism is not a doctrine, nor a form of government, but a type of Christian experience. Those who hold to this experience, however, may associate themselves together under different forms of government. The principal forms of government in Methodism are the Episcopal and the Representative.

Episcopal Methodism is a form of government adopted when Methodists were first organized into a church in this country, and

is so called because the government is a system of superintendency, the chief of superintendents being bishops.

Representative Methodism is a form of government adopted by those who opposed the form known as Episcopal on the ground that the government of a church should be carried on through representatives elected by members of the church.

The form of government in the Methodist Protestant Church is representative. It provides for the presence and vote of delegates elected by the membership in all legislative bodies. All officers of the Church are elected and their duties and term of office are defined. There is no hierarchy, only one order of ministers being recognized; and the relation of pastors to churches is one of spiritual oversight and leadership.

Law in the Methodist Protestant Church is expressed in two forms. There is, first, a written Constitution, originally framed by a convention elected by the membership, which describes and controls every part of the organization; guards the rights and defines the duties of ministers, members, and officers; and is the supreme law of the whole Church. No regulation can be passed which is inconsistent with the Constitution; nor can the Constitution be changed except with the consent of three-fourths of the Annual Conferences.

The second form of law in the Methodist Protestant Church is the body of rules, regulations, and ceremonies enacted by the General Conference and known as the Discipline. This term is sometimes used to include the whole body of Church law, but not accurately. The proper term to designate this is, "The Constitution and Discipline." The General Conference has full power over the Discipline subject only to the requirements of the Constitution.

#### ORGANIZATION.

I. THE LOCAL CHURCH. The whole organization of the Methodist Protestant Church begins with the local congregation, and all other forms are but expansions of and correlated with this. The local church is independent in receiving members, in trying and expelling unworthy members, in electing its officers, in raising and disbursing money for local needs, and in control of its property. But it is inter-dependent in receiving pastoral supply,

in submission to a creed, and in obedience to the Constitution and Discipline. It is represented in all legislative bodies.

2. THE MONTHLY MEETING. This is an assembly of the ministers, preachers, and members connected with each local church to receive reports from its officers and to discuss its temporal and spiritual affairs, but is without legislative power.

3. THE QUARTERLY CONFERENCE. This is an assembly of the officers of a Pastoral Charge. (A Pastoral Charge may be one local church, in which case it is called a Station; or it may be composed of two or more local churches, in which case it is called a Circuit. Pastoral Charges receiving financial aid are called Missions.) Each Pastoral Charge must hold four Quarterly Conferences in each year. All ministers, preachers, exhorters, stewards, class-leaders, Sabbath School superintendents, presidents of Christian Endeavor Societies, and trustees are members of the Quarterly Conference. These are all elected annually by members of the church. The pastor presides in the Quarterly Conference, but has no vote. All the business of a Pastoral Charge, except receiving and trying members, and that pertaining to the care of church property, is transacted in the Quarterly Conference, and it is the court of appeals in trials of members.

4. THE ANNUAL CONFERENCE. The Pastoral Charges in each State, or it may be a part of a State or more than one State, are grouped into a District, and in each District there is held every year an assembly called the Annual Conference. In this Conference each Pastoral Charge is represented by a delegate elected by the members of the Charge. These and the itinerant ministers constitute the Annual Conference. This body elects a President annually, who may be appointed to travel over the District or to take a Pastoral Charge. It ordains men to the ministry, inquires into the moral and official character of all itinerants, and, through a committee, which may be the President or any number of ministers and laymen, appoints the ministers annually to the Pastoral Charges. It has control over all the interests of the Church in its District, and may make rules and regulations for the advancement of these interests.



5. THE GENERAL CONFERENCE. This assembly, composed of an equal number of ministers and laymen, elected by the Annual Conferences, meets every four years. The General Conference has authority to make rules and regulations for every department of the Church. It has charge of the publishing, missionary, and educational interests, electing their boards and agents; elects the editors of Church periodicals, determines the boundaries of Annual Conference Districts, and submits to the Annual Conferences proposed changes in the Constitution. Its officers are a President and a Secretary, whose term of office continues until their successors are elected, but they have no power between the sessions of the General Conference except to receive and answer official communications.

INSTITUTIONS.

What are called the General Interests of the Methodist Protestant Church, that is work outside of the local organizations and in which the whole Church unites, are managed under the authority of the General Conference by Boards and agents elected by the General Conference. Such interests are supported by assessments upon the local churches, except in the case of periodicals and institutions of learning, which appeal to the Church only in special cases for financial aid, but derive their patronage and sympathy from the church at large.

These General Interests are:

PERIODICALS.

*The Methodist Protestant*, a weekly paper published at Baltimore, Md.

*The Methodist Recorder*, a weekly paper, published at Pittsburgh, Pa.

Sunday School Literature, published quarterly and weekly, containing the International Lesson and helps, and general literature for children and youths, published at Pittsburgh and Baltimore.

MISSIONARY.

The Board of Foreign Missions.

The Woman's Foreign Missionary Society.

The Board of Home Missions.

The Woman's Home Missionary Society.

EDUCATIONAL.

The Board of Ministerial Education.

The Westminster Theological Seminary, Westminster, Md.

The Western Maryland College, Westminster, Md.

Adrian College, Adrian, Mich.

Kansas City University, Kansas City, Kan.

West Lafayette College, West Lafayette, O.

Texas College, Tehuacana, Tex.

North Carolina College, Oak Ridge, N. C.

STATISTICS.

The last General Conference met in Washington, D. C., in May, 1904, when the following statistics were reported:

Thirty-four Annual Conferences and sixteen Mission Conferences, located in twenty-six States, two territories, and Japan.

Members, 185,447, of whom 2,199 are ministers; 2,242 churches and 599 parsonages, valued at \$6,327,334. Sunday School scholars and officers, 144,046. Christian Endeavor Societies, 660; members, 21,125. College, Publication and Missionary Property, \$1,024,732.

T. H. LEWIS.

*Western Maryland College,*

*Westminster, Pa.*

## THE UNITED BRETHREN IN CHRIST.

The history of a religious denomination is necessarily in large measure the history of its founders. In the case of the Church of the United Brethren in Christ, its origin and early history are so largely referable to the personality and life-work of a single individual that the following sketch promises to bear greater resemblance to a biography than a history.

PHILIP WILLIAM OTTERBEIN, the founder, and for many years the most able and conspicuous leader of this denomination, was born in the village of Dillenburg, duchy of Nassau,<sup>1</sup> Germany, in the year 1726.<sup>2</sup> Dillenburg at that time, and for many years previous, was a place of some little importance.<sup>3</sup> Its venerable Castle overlooking the river Dille was the ancestral home of the Orange line of princes, the most illustrious of whom was William the Silent, the emancipator of the Netherlands. Aside from this, it appears to have possessed little that could justly be said to distinguish it from the common run of German towns—unless, perhaps, it is permissible to mention the exceptionally high character of its citizens, to whose unusual zeal in matters of education, two flourishing institutions, a Latin school and a female seminary, bore convincing witness.

Of the chief families of the place, none was more honorable or distinguished than that which bore the name of Otterbein; and none, it is safe to say, could boast a larger proportion of its male members entering the Christian ministry. Mr. Otterbein's grandfather, father, uncle, five brothers, and four nephews were ministers. The early death of John Daniel Otterbein, the father, principal of the Latin school of the place, and a man of fine culture and recognized ability, threw upon the widowed

<sup>1</sup> Now Wiesbaden.

<sup>2</sup> Concerning the year of his birth there seems never to have been any doubt. The day and month are variably given. June 2, 3, and 4, March 6, and November 6, are the dates assigned by different writers. June 3, the date found in the baptismal record of the old church at Dillenburg, appears to be the most trustworthy of them all. See D. Berger's *History of the United Brethren in Christ*, p. 20, foot-note.

<sup>3</sup> The population of Dillenburg in Otterbein's time was about 3000.

mother the entire burden and responsibility of rearing and educating her large family.<sup>1</sup> That Mrs. Otterbein was a woman of unusual strength and nobility of character seems evident from the manner in which she accepted and discharged the heavy task which Providence had imposed upon her. In Herborn, a town three miles distant from Dillenburg, was a school closely approximating in character and general excellence the typical German university. Thither Mrs. Otterbein transferred her home in order that so situated she might be better able to educate her sons. The measure of success which attended the self-denying efforts of this devoted and ambitious mother is deserving of special mention. All six of her sons completed the full academic course, and in addition, the three years course in theology provided for candidates for the ministry. The full significance of those years of study and preparation at Herborn can be appreciated only as we take into account the eminent ability of some of the professors, and their consecrated devotion to the spiritual nurture and welfare of those committed to their charge. However thorough the scholastic training imparted to the students, there was superadded, so far as each individual case would admit, that genuine spiritual culture which must ever remain the foremost essential in the equipment of the Christian minister. The theology taught at Herborn, and at that time by scholars of the German Reformed Church generally, was of a kind less rigidly Calvinistic than that which prevailed in other parts of Europe. This fact is thought by some to afford partial explanation of the ease with which Mr. Otterbein in later life entered into complete fellowship with men whose spiritual earnestness was quite equal to his own, but whose theological views were Arminian rather than Calvinistic.

After graduation from Herborn, Mr. Otterbein tarried there a year as preceptor. This was in 1748, and he had now attained the age of twenty-two. It was while discharging the duties of this position that he took the required examination as a candidate for the Christian ministry. His appointment as vicar of Ockersdorf, a little village on the outskirts of Herborn, speedily

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<sup>1</sup> Of the seven sons and three daughters born to John Daniel and Wilhelmina Otterbein, two daughters died in infancy and one son at the age of twelve. D. Berger, p. 25.

followed. His ordination occurred in the old church at Dillenburg, June 13, 1749. The duties of the Ockersdorf charge included, in addition to the stated preaching services, a prayer-meeting—a form of service at that time considerable of an innovation in Germany, but which in his employ, especially a little later in America, proved a most efficient means for the promotion of his work.

Mr. Otterbein had been but a short time at Ockersdorf when it was found that the peculiar fervor and earnestness with which he discharged the duties of his office were very far from acceptable to many of his congregation. Particularly did they object to the plainness of his pastoral reproofs, and to his endeavor to arouse within his people a deeper concern for religion on its experiential side. So earnest and determined were his opponents that they made formal appeal to the civil authorities to take him in hand. There were others in his congregation, however, who fully approved of his course and admired and applauded the zeal and courage which he displayed. From no human source did he receive greater comfort and encouragement at this time than from his aged mother. "Ah, William," she is reported to have said, "I expected this, and give you joy. This place is too narrow for you, my son; they will not receive you here; you will find your work elsewhere." She was further heard to say: "My William will have to be a missionary; he is so frank, so open, so natural, so prophet-like."<sup>1</sup> Despite the personal worry and discomfort occasioned by the criticism and opposition he continually encountered, he resolutely retained his post at Ockersdorf for four years, or until the clear and unequivocal call to a larger and more important work compelled him to feel that it was his duty to resign. A sudden and unexpected turn of events must have caused the above-quoted words of maternal sympathy and approval to seem to him words of truly prophetic import. The turn of events referred to was nothing other than a call to mission work in America. The circumstances of the call, and certain features of the general supervision and administration of the mission work itself were so pecu-

<sup>1</sup> D. Berger, p. 30, quoted by Berger from Spayth's *History of United Brethren in Christ*, pp. 19, 20.

liar that a separate paragraph seems to be required for their treatment.

The persecutions which followed the revocation of the Edict of Nantes (1685) were as wide-reaching as French influence. The numerous and destructive invasions of the Rhenish Palatinate led many thousands of its German Protestant inhabitants to seek safety in exile. They fled mainly to the cities of England, Holland, and Switzerland. After a brief sojourn in the cities where they had been hospitably received, the majority found homes in America, settling principally in the middle and southern colonies. A considerable number chose to establish themselves at various points along the Hudson, in the present state of New York. The intolerant treatment meted out to these by the civil authorities caused the majority of them to move eventually to Pennsylvania, where in Berks, Lancaster, Bucks, and other eastern counties, they at last found a resting place, and proceeded to lay the foundations of those German communities which abide there today.

These people consisted almost entirely of the representatives of three families of Protestants, differing from each other in numerical strength in the order named—German Reformed, Lutherans, and Mennonites. Prior to the arrival of these fugitives, there were in Pennsylvania not a few Germans who had been drawn thither by the liberal inducements held out by William Penn. The fifty years which followed the founding of the colony witnessed the arrival of from forty to fifty thousand, and so great was the influx in the next twenty years, that about the time of Otterbein's arrival it is estimated there were not less than ninety thousand Germans in Pennsylvania. About a third of these were connected, nominally at least, with the German Reformed Church; and for the shepherding of this large and widely scattered number there were hardly more than a half dozen ministers. So great was the spiritual destitution that frequent and urgent appeals for assistance were made to Protestant friends in Europe. Much interest and sympathy were everywhere aroused, but the response of the Dutch Reformed Church of Holland was so magnanimous in character as to be almost without parallel in the history of the Christian Church. Missionaries and money were dis-

patched, not in the interest of the Dutch Reformed Church, but frankly for the purpose of assisting a sister denomination in caring for its own people. A standing committee of the Classis of Amsterdam, and of the synods of North and South Holland, either made or confirmed the appointments of missionaries, and collected and disbursed the funds for their support.

An early missionary sent out to America by the Dutch Reformed Church was the Rev. Michael Schlatter.<sup>1</sup> At the expiration of five years of service he returned to Holland and made an earnest plea for more funds and workers for his field. His appeal met with generous response, for he was authorized to go to Germany at once and secure six young missionary volunteers. Arriving at Herborn, he was not long in securing the desired number of suitable young men. It is not at all surprising that Otterbein, obedient to the known wish of his pious mother, and to the silent prompting of his own mind and heart, should have been among the first to respond to this call to Christian service in a foreign land.

The necessary arrangements for the voyage having been made, Mr. Schlatter and his company set sail for America near the end of March, 1752, and after a tedious voyage arrived in New York the latter part of July. Mr. Otterbein proceeded almost immediately to Philadelphia, to find in a short time his first field of labor in the near-by city of Lancaster, a city having at that time a population of about two thousand souls. Of the German Reformed churches then in America, the church of Lancaster was exceeded in importance by but one other—that of Philadelphia. Here Mr. Otterbein continued in pastoral charge for a period of six years, devoting himself to his ministry with all that fervor and singleness of purpose which had so characterized his former work at Ockersdorf; and although his plain and fearless handling of the sins of the community gave offense to certain of his congregation, the church as a whole entertained for him a feeling of genuine affection and warmly approved of his course.

It was during the early years of his Lancaster ministry that an incident occurred, which, although simple in itself, was really

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<sup>1</sup> Sent out in 1746.

of epoch-making importance because of its profound effect upon his personal religious life and upon the nature and efficiency of his whole subsequent ministerial service. It is related that after preaching one Sabbath morning with unusual unction on the subject of repentance for sin, and faith in Christ as a personal Saviour, he was approached at the close of the service by a hearer who, having been deeply affected by his appeal, was earnestly desirous of spiritual advice. The tradition is, that unable to furnish the help sought, he retired to his study and there wrestled with God in prayer "for a fuller experience of the regenerating power of the gospel, and a more satisfying witness of the Spirit to his personal salvation."<sup>1</sup> The answer came in such full measure that ever afterward he continued to regard this experience as the supreme crisis of his spiritual history.

His subsequent pastorates were in Tulpehocken, Pa.; Frederick City, Md.; York, Pa.; and Baltimore, Md.; in the last of which he remained up to the end of his life. Before going to Baltimore his services were earnestly sought by several other congregations—among them, the Church of Philadelphia, at that time the most influential Reformed church in America.

It was at York that Mr. Otterbein began those evangelistic visits to outlying places which have such an important bearing on the history of the Church of the United Brethren as bringing about the conditions out of which the denomination finally arose. It was during this period of his ministry, also, that he met for the first time Martin Boehm—an event full of significance for Mr. Otterbein from a personal point of view, but deserving of special mention here because of its influence upon the development of the religious movement of which he was leader.

The Germans who were the first settlers of Lancaster County, were mainly Mennonites who had fled from their native land to escape persecution. By 1735 there were, it is estimated, not less than five hundred Mennonite families in Lancaster County. It was from one of these families that Martin Boehm came. In natural temperament he was not unlike Mr. Otterbein, and his religious experience seems to have been much like this. Like Otterbein he felt called to do the work of an evangelist outside the

<sup>1</sup> Berger, *Am. Church History Series*, vol. XII, p. 324.



bounds of his particular parish. On one occasion he was holding a gospel meeting in a large barn six miles from Lancaster. The place was packed to overflowing with people from the surrounding neighborhood. For some reason, whether by invitation or by accident is not clear, Mr. Otterbein was present at the meeting. Mr. Boehm addressed the throng in one of his characteristically passionate appeals, while Mr. Otterbein sat by his side a rapt listener to his plain but earnest words. So profoundly was he affected by the spiritual glow, the simple directness, and evident earnestness and sincerity of the preacher, that when Boehm ceased speaking, Mr. Otterbein arose, and embracing him before the large congregation, exclaimed aloud, "*Wir sind Brüder*"—"We are brethren." Both the incident and the utterance were long cherished among the followers of these men, and are thought to have had some influence in determining the name of the denomination.

In 1774 Mr. Otterbein began his pastorate over an independent congregation in the city of Baltimore. The assumption of this new charge proved greatly to his advantage, and marks a new era in the history of his work. By this time not a few of the German congregations in that part of America had become so evangelical in tone as to stand quite outside the pale of their parent denominations. It was mainly through Mr. Otterbein's influence that they had gradually come to occupy their present position, and it was but natural and right that he should now seek to promote still further the fraternal relations which had long existed between these congregations and himself, even to the point of exercising over them a certain measure of spiritual oversight. Gradually, and without conscious intention, he was led onward in the work of establishing a new religious denomination. The truth seems to be that neither at this time, nor for many years afterward, had he any thought of forming a new organization. He loved the German Reformed Church in which he had been reared, and in which he had labored all his life until going to Baltimore. He never severed his connection with that Church, and his name was allowed to stand on the records of the *cœtus* as long as he lived.

For thirty-nine years Mr. Otterbein maintained his connection with the independent congregation in Baltimore, and during the whole of this period he continued without intermission his itinerant evangelistic labors. Baltimore was then a city of about six thousand inhabitants, a comparatively small part of whom were Germans. The progress of his church work was at first seriously impeded by the breaking out of the Revolutionary War, and it was not until after peace had been permanently restored that steps were taken to effect a definite church organization.

In 1785 the Baltimore church adopted a body of twenty-eight rules dealing with matters of organization and discipline, which had been prepared by Mr. Otterbein. These rules are important because they subsequently became the basis of the United Brethren book of discipline.

Allusion has already been made to Martin Boehm, Mr. Otterbein's early associate. Boehm's work, which was of the same nature as Otterbein's, was confined to his own people, the Menonites. When, in the course of a few years, the Church of the United Brethren was organized, Boehm was elected a Bishop of the denomination, an office to which Otterbein was at the same time chosen. In the same class with Mr. Boehm, as prominent and efficient colaborers with Mr. Otterbein, should be included the names of George Adam Geeting and Christian Newcomer. Besides these, Mr. Otterbein could number many active sympathizers among the more influential ministers of the German Reformed Church, such, *e.g.* as Dr. William Hendel and Rev. Daniel Wagner. With these, and a few others whom we cannot name, Mr. Otterbein held special semi-annual conference meetings for the purpose of promoting piety in the churches.

The arrival in America of the first Methodist missionaries gave added impetus to the general revival movement of which Otterbein's work was a part. Some of these became closely associated with Mr. Otterbein, particularly Francis Asbury, between whom and Otterbein a warm friendship grew up which continued unbroken for a period of forty years, or until Otterbein's death, November 17, 1813.

## THE FIRST CONFERENCE, 1789.

Attention has already been directed to Mr. Otterbein's attachment to his mother church. His denominational loyalty would not allow him to pursue his special labors in such manner as might seem to encourage distrust or division. His sole purpose was to bring about, if possible, a general spiritual quickening of the church-membership. This led him to seek the co-operation of other ministers in meetings for prayer and social conference. Mention has been made of the special semi-annual meetings that were held. From minutes of these meetings that have been preserved it would appear that "classes," with regularly appointed leaders, were organized in fourteen different places. Similar meetings under the leadership of Boehm and others were organized among the Mennonites.

In consequence of the gradual development and expansion of this work, an amount of preaching was called for by "classes" which the ministers found it impossible to supply. To meet this growing demand lay preaching was provided, under the general direction, at first, of Mr. Otterbein and Mr. Boehm.

As time went on the feeling came to prevail that a larger share of responsibility for the work should be imposed on the ministers themselves. With this object in view a general council of ministers was called. This council met in Baltimore in 1789, and was composed of seven ministers, including Otterbein and Boehm. Special significance attaches to it as being the first conference in the history of the denomination, and the first also to formulate and adopt a confession of faith and body of discipline. The confession of faith, plainly an amplification of the Apostles' Creed, was presumably the work of Mr. Otterbein. The rules of discipline adopted by the conference were based on the body of rules in use in Mr. Otterbein's Baltimore congregation.

The Confession of Faith and rules were revised in 1814, and in their new form became the basis of the present Confession and book of discipline of the United Brethren Church.

A second conference, similar in character to the Baltimore Conference, was convened at York, Pa., in 1791. Two important events distinguished the third conference, held near Fred-

erick City, Md., in 1800. The first of these was the formal appointment of Mr. Otterbein and Mr. Boehm as Bishops, an office, the duties of which they had discharged up to this time in a purely voluntary and unofficial manner. The second event was the adoption of the full name ever since borne by the denomination.

#### THE FIRST GENERAL CONFERENCE, 1815.

The opening years of the nineteenth century witnessed a notable extension of work in the regions lying west of the Alleghenies, whither missionaries had gone but a few years before. Numerous preaching-places were established in Ohio, Indiana, and Kentucky, but the Miami Valley of southwestern Ohio was the region of greatest activity. The work of the denomination had recently been divided into four conferences, and these conferences were represented by delegates in a General Conference which met at Mount Pleasant, Pa., June 6, 1815. The principal work accomplished by this, the first General Conference of the Church, was the arrangement and adoption of a book of discipline, which with the Confession of Faith was now printed for the first time.<sup>1</sup>

#### DOCTRINE AND POLITY.

The doctrines held by the Church of the United Brethren in Christ are set forth in the revised Confession of Faith which was formally approved by a vote of the entire membership of the Church in November, 1888. It reads as follows:

##### "CONFESSION OF FAITH.

"In the name of God, we declare and confess before all men the following articles of our belief:

##### I.

"We believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one — the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with the Father and the Son.

##### II.

"We believe that this triune God created the heavens and the earth, and all that in them is, visible and invisible; that he sustains, protects, and governs these with gracious regard for the welfare of man, to the glory of his name.

<sup>1</sup> It was printed in the German language. Up to this time, and for some years after, the ministers of the United Brethren Church preached exclusively in German.

III.

"We believe in Jesus Christ; that he is very God and man; that he became incarnate by the power of the Holy Ghost and was born of the Virgin Mary; that he is the Saviour and Mediator of the whole human race, if they with full faith accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, rose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us; and that he will come again at the last day to judge the living and the dead.

IV.

"We believe in the Holy Ghost; that he is equal in being with the Father and the Son; that he convinces the world of sin, of righteousness, and of judgment; that he comforts the faithful and guides them into all truth.

V.

"We believe that the Holy Bible, Old and New Testaments, is the Word of God; that it reveals the only true way to our salvation; that every true Christian is bound to acknowledge and receive it by the help of the Spirit of God as the only rule and guide in faith and practice.

VI.

"We believe in a holy Christian Church, composed of true believers, in which the word of God is preached by men divinely called, and the ordinances are duly administered; that this divine institution is for the maintenance of worship, for the edification of believers, and the conversion of the world to Christ.

VII.

"We believe that the Sacraments, Baptism and the Lord's Supper, are to be used in the church, and should be practiced by all Christians; but the mode of baptism and the manner of observing the Lord's Supper are always to be left to the judgment and understanding of each individual. Also, the baptism of children shall be left to the judgment of believing parents.

"The *example* of the washing of feet is to be left to the judgment of each one, to practice or not.

VIII.

"We believe that man is fallen from original righteousness, and apart from the grace of our Lord Jesus Christ is not only entirely destitute of holiness, but is inclined to evil, and only evil, and that continually; and that except a man be born again he cannot see the kingdom of heaven.

IX.

"We believe that penitent sinners are justified before God, only by faith in our Lord Jesus Christ, and not by works; yet that good works in Christ are acceptable to God, and spring out of a true and living faith.

X.

"We believe that regeneration is the renewal of the heart of man after the image of God, through the Word, by the act of the Holy Ghost, by which the believer receives the Spirit of adoption and is enabled to serve God with the will and the affections.

## XI.

"We believe that sanctification is the work of God's grace, through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts from sin, and are enabled to live unto God, and to follow holiness, without which no man shall see the Lord.

## XII.

"We believe that the Christian Sabbath is divinely appointed; that it is commemorative of our Lord's resurrection from the grave, and is an emblem of our eternal rest; that it is essential to the welfare of the civil community, and to the permanence and growth of the Christian Church, and that it should be reverently observed as a day of holy rest and of social and public worship.

## XIII.

"We believe in the resurrection of the dead; the future general judgment; and an eternal state of rewards in which the righteous shall dwell in endless life, and the wicked in endless punishment."<sup>1</sup>

It is interesting to observe that although Mr. Otterbein's training and antecedents were genuinely Calvinistic, this confession is clearly Arminian in tone.

A constitution was adopted by the General Conference of 1841, and remained in force as the organic law of the church until 1889, when it was superseded by the Amended Constitution adopted that year.

The General Conference, which meets every four years, is the law-making power of the church. Delegates to it are chosen by the general church-membership, the apportionment for each Annual Conference district having been previously determined. The laity of both sexes are admitted to membership in the General Conference. It exercises general control over the missionary, philanthropic, and educational interests of the church; elects Bishops for a term of four years; determines the membership of the various denominational boards; elects editors, publishing agents, general secretaries, etc.

Next in order below the General Conference is the Annual Conference. It is a ministerial body to which the laity are admitted in the proportion of one to each charge. It is the function of the Annual Conference to care for the local churches, elect presiding elders, make annual pulpit assignments, examine and ordain candidates for the ministry, and to act as a court in

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<sup>1</sup> Berger, pp. 362-364.

all matters affecting the character or efficiency of ministers within its bounds.

Below the Annual Conference is the Quarterly Conference, which holds four sessions each year under the chairmanship of the presiding elder.

The episcopal features of the United Brethren polity are sufficiently accounted for by recalling the long and intimate association of Mr. Otterbein and his collaborators with the early leaders of the Methodist Episcopal Church. As already stated, Bishops in the United Brethren Church are elected for a term of four years. They may, however, be re-elected indefinitely. They are not regarded as constituting a separate order of the ministry, and are superintendents in every respect except name.

#### MINISTERIAL SUPPLY.

As in the case of the Methodist Episcopal Church, the conditions and exigencies of the early days led necessarily to the adoption of the itinerant system of pastoral supply. The pastoral term was first limited to one year, then extended to two, afterward to three, and in 1893 the General Conference abolished the time limit, thus making it possible to reappoint pastors annually for an indefinite term of years.

#### FOREIGN MISSIONS.

The exclusive use for a long time of the German language was a powerful deterrent to the Church's growth, and it was not until English came to be quite generally employed that the era of denominational expansion properly began. Missionaries, following the movement of the population, established churches in all the new states and territories westward to the Pacific coast. New vigor was imparted to this work by the organization, in 1853, of the Home, Frontier, and Foreign Missionary Society. At the General Conference held in Topeka, Kansas, in 1905, a radical change in the administration of the missionary work of the Church was effected. The work formerly entrusted to one board was divided between two separate societies—the Foreign Missionary Society, and the Home Missionary Society.

Additional missionary work, home and foreign, is carried on by the Woman's Missionary Association. Sierra Leone, West Africa, is the foreign field in which the United Brethren have been at work longest. This mission was founded in 1855. All the foreign mission work of the United Brethren Church, with the exception of the African work, is in the infant stage. A Chinese mission, with headquarters in Canton, was opened in 1889; the Japanese work dates from 1895; and within a few years work has been begun in Porto Rico and Philippines.

#### EDUCATIONAL WORK.

The church has under its care the following educational institutions: Western College, Toledo, Ia.; Otterbein University, Westerville, Ohio; York College, York, Neb.; Westfield College, Westfield, Ill.; Lebanon Valley College, Annville, Pa.; Campbell College, Holton, Kans.; Shenandoah Collegiate Institute and School of Music, Dayton, Va.; Erie Conference Seminary, Erie, Pa.; Philomath College, Philomath, Ore.; Edwards Collegiate Institute, White Pine, Tenn.; Washington Seminary, Huntsville, Wash.; and a theological school, Union Biblical Seminary, Dayton, Ohio.

The entire educational work of the denomination is under the supervision of the General Conference, which supervision it exercises through a board of nine members, appointed quadrennially, called the Board of Education.

A more immediate and greater measure of control is exercised over the theological seminary, the managers of which are elected by the Conference.

#### BOARD OF BISHOPS.

The Board of Bishops consists at present of seven members, two of whom are *emeriti*. The Bishops are members *ex officio* of the Board of Education, Foreign Missionary Society, Board of Control, and Sunday School Board. For purposes of episcopal supervision the home field is divided into five districts—East, Central, West, Pacific, and Southern, over each of which a Bishop presides.



GENERAL STATISTICS FOR 1905.<sup>1</sup>

Returns from forty-two annual conferences, and six mission districts in this country and abroad, give 3,927 organized churches, 1,969 itinerants, 410 local preachers, with a total church-membership of 259,272. No churches are reported in the New England states, and scarcely any work has been attempted by the denomination in the extreme southern states. The three states in which it is strongest in members are Ohio, Indiana, and Pennsylvania. There are 3,376 church edifices, valued at \$7,275,459, and 872 parsonages with a total valuation of \$1,110,085. The contribution to foreign missions for the year was \$40,700.89; to the work of Christian education, \$36,320.88. The total contribution for the entire benevolent work of the church amounted to \$1,840,235.66.

SAMUEL SIMPSON.

*Hartford, Conn.*

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<sup>1</sup> From the denominational Year Book.

## CHURCH UNITY.

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The year 1888 witnessed an event of memorable ecclesiastical significance, viz., the putting forth by the Lambeth Conference, in slightly amended form, of a series of declarations, or proposals, which had been formulated at Chicago two years before by the House of Bishops of the Protestant Episcopal Church. These proposals, variously known as the Quadrilateral or Four Articles of Church Unity, and more commonly in this country as the Chicago-Lambeth Articles, were designed to serve as a basis for the organic reunion of the churches, and their publication was in reality an overture and appeal on this important subject to all branches of the Christian Church.

This concurrent action on the part of English and American Episcopalians met with general approval from the Christian public, and was even hailed with applause by many who were quick to recognize its utter impracticability as a working scheme for world-wide ecclesiastical consolidation. For despite its manifest futility from a practical point of view, it momentarily erected before all eyes that glorious apocalyptic ideal for whose ultimate realization the heart of the true Christian world has never ceased yearningly to pray.

A glance at the output of the religious press for the period immediately following the publication of the Chicago-Lambeth Articles makes it plain that the high-water-mark of public interest in the question of the reunion of Christendom, in recent years at least, was reached at that time. Of late, however, this question seems to be again finding a large place in the minds and hearts of Christian people. Evidence of this appears in the current newspaper and periodical reports of various movements that have been initiated both in this country and abroad.

In view of this fact, it has occurred to the writer that a bibliography of the subject might be of some service, especially to those wishing to make it a matter of special study and investigation. The list will be found fairly complete to date (1906). Despite the no little care that has been taken, the compiler entertains the fear that important titles have been omitted. On the other hand, some that are included might, perhaps, better have been left out. In the collection of books and pamphlets use has been made of the *American Catalogue*, the *United States Catalogue of Books in Print*, together with the supplementary numbers of the *Monthly Cumulative Book Index*. For the list of magazine articles recourse has been mainly to the *Catalogue of the Library of the Peabody Institute*.

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SAMUEL SIMPSON.

Hartford, Conn.

## CONFERENCE OF COLLEGE MEN.\*

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During the three days from March 30th to April 1st there assembled in Hartford Seminary a noteworthy gathering of college men. The program of the occasion accurately describes it as "the third annual conference of college men concerning the Christian Ministry ; called under the auspices of Union Theological Seminary, Yale Divinity School, and Hartford Theological Seminary. Purpose : To present to those college men who are now deciding upon their life work, definite and reliable information concerning the opportunities and work of the Christian Ministry in this country. All Christian men in our colleges, whether or not they have any thought of entering the ministry, are invited to attend this Conference."

The establishment of this Conference grew out of the widespread recognition of two facts, — first, that from the number of able and well-trained men entering the ministerial profession, especially from eastern colleges, was showing a marked falling off ; second, that the supply of such men had become insufficient to supply the need of the Church if it was loyally to fulfill its mission in the world. Moreover it was discerned that changed social conditions had brought it to pass that the claims and opportunities of the ministry were no longer presented to men in the colleges with either the frequency or power with which the attractions of other professions were brought to their attention. Consequently, on the initiation of Union Seminary, this Conference was organized by the three schools of theology above mentioned.

The gathering at Hartford was one of noteworthy significance. It was remarkable for the number of college men in attendance, for the number of colleges represented, for the distinguished character of the speakers and for the ability and painstaking care manifested in their addresses. Perhaps the one most remarkable impression made was the earnestness, absolute frankness, and

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\* The full program of the Conference is appended at the close of this article.

honesty that was the atmosphere of the whole meeting, a subtle something that emanated from the whole assembly, from those who listened and from those who spoke alike. Nobody was disposed to warp or blink facts. All stood in the presence of God and waited on the divine message.

It would seem desirable, if practicable, that all the addresses should at some not remote date be issued in a volume. It will be the effort in this brief report to give something of the content of the message that was delivered.

It was noteworthy how the addresses at the opening and close of the Conference, entirely without pre-arrangement, embraced the whole Conference between different phases of one supreme thought. Dr. Davis summarized the Gospel declaration respecting the ministry in the words "Come, learn; go, preach;" and President Rhees in the closing address gave as the supreme qualification of the minister that he should be "a man of insight with a message."

On Friday evening there were given the Address of Welcome by President Mackenzie of Hartford, an address by Dr. O. S. Davis on the Gospel and the Ministry, and an address by President Wilson of Princeton on The Relation of the Minister to the Community.

#### PRESIDENT MACKENZIE.

President Mackenzie of Hartford in the name of the three inviting institutions welcomed the Conference to a city founded by a minister and where Horace Bushnell, great as a minister and as a theologian, did his remarkable work.

There are gathered here tonight, I take it, the three classes. There are those of you who have already made up your minds that you are going to enter the Christian ministry, and we welcome you very heartily. We feel that already you are of our kind. We feel already that you have given your lives to that career in which we of the Seminaries believe, and in which we believe the more the longer we labor in the ministry and in its teaching. And then there are those who are wavering — who have not yet made up their minds, in whom there are motives and ambitions at work, and we welcome you very earnestly. We

do not wish to prejudge your case; but think that perhaps you will find some things become clear that were not clear, some things attractive that were repellant, perhaps; some things that were attractive before will not become repellant, but will cease to have their old power over your imagination and their drawing power upon your hearts. And then there are those,—and I hope there are a great many of them, who have come, knowing that they are not going to enter the ministry. Because men who are Christian men, full of the Christian spirit, and yet who know they are not called to this as a life work and are going into other careers, have a right to know about the ministry. They may very naturally say I also want to have a feeling for the greatness of this calling and its relations to society, and the relations of men who are in other careers to the ministry, and their responsibilities in relation to it.

There are three questions I should like to have you ask yourselves at the beginning of this Conference, just three, and I think they will bring us to the heart of the matter. 'Having only one life, do I wish to put all the value I can with my heart and will into that one life?' That is the first question. The second question is this, 'Where do the highest values for the human soul and for the human race lie?' And then since we here are Christian men, 'Are we willing to ask and answer these questions in personal surrender to the authority and purpose of Jesus Christ?' I do not believe that any man who puts these questions earnestly to himself during the next three days will go wrong, whether he decides to be a minister or not. All I would ask in the name of the three seminaries and the ministry of the glorious Church of Jesus Christ, is that during this Conference you men who are just beginning, look right into the heart of these three questions.

DR. DAVIS.

Following the welcoming address Dr. O. S. Davis spoke on The Gospel and the Ministry, saying that he should attempt briefly and in a general way to show the relation between the gospel and the ministry as a specialized profession of life.

The primary and essential idea in the term 'Gospel' is simply this, the announcement of divine salvation wrought for

men through Jesus Christ. Tidings require an avenue of proclamation. Clearly, then, one of the most pressing problems which Jesus must solve was the manner in which the good news of his kingdom was to be most perfectly preserved and spread abroad.

The solution of the problem was reached in the masterly method of Jesus which seems at the first glance so foolish and futile and which has proved so wise and efficient. Jesus chose men to be disciples, impressed not merely the abstract truth but himself upon them, and sent them out under the compulsion of love and the grip of personal enthusiasm to do the work of proclaiming and promoting the gospel. The method of Jesus can be summed up in four words: 'Come, learn; go, teach.' Ponder these four words in the antithesis they present, compare this method with the common means used to promote truth of any sort, and you will discover at once the marvelous originality and effectiveness of the plan of Jesus. Every disciple was made an apostle; every pupil was commissioned a teacher; every follower was raised to the rank of a minister. He entrusted the future of his kingdom to the personal witness and confident propaganda of living persons, attesting a saving relationship and a new life found through faith in him. Every Christian was made, instantly and authoritatively, a witness to others of the saving experience with Christ. No Christian can simply come to Christ and learn of him; he dare not simply follow Christ and be taught by him; he must go and teach; he must depart and serve. The gospel and the ministry are absolutely essential to each other.

It is on the background of this principle that I wish to consider the call which comes to every Christian young man of culture and power to consider the claim of the ministry as a professional specialization of the indelible character of service essential to the fact that he is a Christian at all. The question at issue is simply this: In view of the absolute necessity of the function of service to the promotion and permanence of the gospel, and in view of the necessity of the specialized ministry in the midst of our organized life where specialization is the secret of success in every sphere, are we, as Christian disciples and apostles, ready to lift into a new order by consecration and cul-

ture, our general gifts of service, and to specialize a certain function native to us as Christian men? The call to the ministry is, therefore, not sounded by the church or by society. It grows naturally and inevitably out of the very genius of our personal life of Christian discipleship. As the general ministry of all believers is necessary to the gospel, so the specialized ministry goes hand in hand with the promotion of the kingdom. The gospel is the warrant for the ministry. Revive your consciousness of that and you arouse your sense of the call to the ministry. There are many reasons to urge as making the ministry attractive. There is but one reason supremely valid. It is the nature of the gospel itself. Understand that, and the whole function, beauty, power, and joy of the ministry appears. The supreme sanction is the gospel.

No report of the address delivered by President Wilson, even if given in full, could convey the inspiration of power that went out from him in his intensely earnest presentation of The relation of the Ministry to the Community.

PRESIDENT WILSON.

After saying that he spoke not as the president of a University but as the citizen of a nation and the member of a community, he continued: I am afraid it is true that we live in a time in which one or two generations have seen the influence of the minister in the community notably decline. I do not pretend to know the whole of the explanation of this change; but I think that I can point out to you some of the things we ought to consider in this connection.

There are two ideals which the church has oscillated between in respect of the position that a minister ought to hold in the community. The one is the ideal which expects the minister to hold himself aloof from the ordinary transactions of life, and to devote himself exclusively, I had almost said ostentatiously, to the things which are spiritual. Then there is the opposite idea, -- that the minister ought to be part of everything in the community which makes for its betterment, its improvement, its amelioration, its reformation, and be at particular pains to live as other men live and not to show himself, at any rate externally, separate from

the world. This latter is the tendency of our day, and it reveals itself in the occasional suggestion of the superior effectiveness of the laymen in things spiritual.

Now, gentlemen, this is not the kind of a conference in which carefully to clothe the things that you think. You must strip them naked and let them stand for the bare facts that they were meant to stand for, and we know that in our time we have been trying to unfrock the ministerial profession literally and metaphorically. It is a characteristic of our time that we wish to combine all things without differentiation in one single thing that we call life, and the consequence is that we do not know what we would be at. I hope that no man will go into the ministry with the hope that he will conceal himself in the crowd so that no man may know that he is a minister. I hope that he may plan his life so that nobody may ever associate with him without knowing that he is a minister. The Protestant minister has too much forgotten the ideals of this separate priesthood.

What is it that the minister should try to do? It seems to me that the minister should try to remind his fellow men in every thing that he does and everything he says, that eternity is not future, but present, that there is in every transaction of life a line that connects it with eternity, and that our lives are but visible aspects of the experiences of our spirits upon the earth; that we are living here as spirits; that our whole conduct is to be influenced by things that are invisible, of which we must be constantly reminded lest our eyes should be gluttonously filled with the things that are visible; that we should be reminded that there lurks, not ungraciously and with forbidding mien, but graciously and with salvation on its countenance, the image and memory of Christ going on a little journey through the earth to remind men of the fatherhood of God, of the brotherhood of men, of the journey that all spirits are taking to the land that is unseen and to which we are coming.

Now it does not take a great man to radiate a pure spirit, because the most modest gifts can be associated with very deep and real religious experiences, and the spirit may speak when the tongue is tied. I have myself witnessed the history of a pastor where the man's preaching was impossible, but his life divine,

and in twenty years there was built up a power out of that church, out of what I might call that speechless church, which did not radiate from the most eloquent pulpit in the other churches of the place; where eloquence seemed empty alongside of radiant godliness; where the spirit seemed to have a thousand tongues and the mind only one; where the doctrine was more expounded by the daily life of one pastor than by all the expositions of the other pastors. If you can combine the two, why then you have something for the regeneration and revolution of a community. But as compared with each other, the reminder of the life is worth a thousand times the suggestion of the pulpit.

Is not this the supreme lesson of the life of Christ? Where he had been there must have seemed an atmosphere lingering for days together which made it impossible for men to forget that time was part of eternity. Now, gentlemen, the world is not going to be saved except the minister model himself on Christ. The world is not going to be evangelized unless the minister distinguish himself from the community. The church is not going to recover its authority among men until its ministers display their credentials in their lives by showing that the thought that is in them is always the thought that makes for salvation; that they will not teach the things that are impure; that they will not play with the things that are dangerous; that they are not reformers, but ministers of Christ. There is only one way by which fire is spread, gentlemen, and that is by contact. The thing to be ignited must touch the fire, and unless the fire burns in you, nobody will be lighted by contact with you. No amount of studious knowledge of the subject matter of your confession will do you the least service unless it is on fire, and has communicated its fire to your very heart and substance. Let every man, therefore, who goes into the ministry set himself apart; let every man who goes into the ministry go into it with the determination that nobody shall fail to know that he is a minister of the gospel. It can be graciously done, without austerity, without rebuke, without offensiveness; it can be done by the simple method of merely yourself being conscious that you are the minister of God. Of no other profession is it true that it consists chiefly in *being* something. The only profession that consists in



*being* something is the ministry of our Lord and Saviour, — and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes the minister in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.

Gentlemen, it is very easy to say these things, — it is impossible to do these things except by the influence and power of the Holy Spirit. And the beauty of the gospel is that it is a gospel which leaves us not the barren hope that in our own strength we can be useful; but the splendid, fruitful hope that there is One who, if we but rely upon Him, can inform us with these things and make our spirits to be the true spirits of God.

The session of Saturday morning presented the ministry from the point of view of the layman, of the pastor of a large “institutional” church, and of a popular metropolitan preacher.

Professor Winchester in his address showed the rare faculty of increasing the earnestness and significance of his thought by flashes of illuminating humor which it is impossible truly to reflect from the printed page. As Dr. Wilson resigned, for the moment, his presidential office to stand as one among the community and express his thought in relation to the minister, so Dr. Winchester, led by the same spirit, withdrew from the professor’s chair to the layman’s pew, and thence spoke out frankly the modern layman’s mind on What the Pew Needs from the Pulpit. With like motive Dr. Kinsolving took his place side by side with the humble dwellers in the lower wards of the city and spoke as one touching the daily life of the people with the personal ministry of gracious friendliness and efficient administration, and described The Scope and Appeal of Work in Large Cities. Dr. MacArthur represented the minister in the pulpit touching by his spoken and printed message the motives that shape the course of communities and nations toward a purer, more patriotic, more righteous civilization, exalting The Opportunities of the Ministry.

PROFESSOR WINCHESTER.

Professor Winchester said that he should change his topic slightly and should speak not so much upon what the pew *needs*

from the pulpit as upon what the pew *expects* from the pulpit. It is rather difficult to know what we need, but, I suppose, we all of us know what we want, at least we think we do. The layman knows the clergyman in the two relations, of pastor and preacher. And of these two relations that of pastor is in my judgment more important than that of preacher. The office of pastor is certainly more intimate, more individual, than that of the preacher. Let me ask then at once, what do I expect of my pastor. I expect that he shall be my friend, and shall make me regard him as such. He must be my adviser, my counsellor, one of the three or four persons in the world (if I am fortunate enough to have so many as that) to whom I may go for sympathy, or direction or encouragement. Needless to say he cannot be that to me if I only know him as he stands in the pulpit on Sundays. I do not think I shall be so likely to know him in that way, if I think of him purely as a priest—removed in office and character from myself by some special consecration. I must, indeed, think of my pastor, first, last and always, as a good man—a man pre-eminently of religion. Only from such a man can I listen to the sacred words that solemnize the great crises of life, or breathe above our beloved dead. But I want to feel, in all the common and dusty work of life, that he is my interested, sympathetic friend. I think one of the most essential qualifications of the successful minister must be this gift of friendship; he must genuinely like folks, all sorts of folks. I know indeed that this broad and genial sympathy is a high and rare gift. Most of us of the laity cannot profess to have it in any high degree. We like our society classified, stratified. But you will find that the really great preachers have not had this temper of exclusiveness of selection. And do not think this catholic sympathy implies any lack of sensitiveness or refinement of taste or manner; it implies precisely the opposite. It is just this sensitiveness that responds to every hidden grace and temper in other people,—the vision to see underneath whatever exterior, any essential charm of grace or character.

And then, further, I want my pastor to be a man of weight and influence in the community. I should not like to have anyone say of him 'O, he is only a minister, he doesn't count in practi-

cal affairs.' It is his work to inspire and direct men in the practice of righteousness seven days in the week and not *one*. He may have the knowledge of books — the wider the better — but he must have the knowledge of life and of men. Do not misunderstand me as saying anything whatever in contradiction to the able address of President Wilson, last evening. I never would have my pastor conceal the fact that he is a minister of the Lord Jesus Christ. I would have him leave no doubt of that, wherever he is and whatever he does, and whatever he says; but I would have him carry his influence into all departments of life and activity.

Such then, very roughly and imperfectly indicated, is the kind of man I would like my pastor to be as a *pastor*. But what do I expect of him as a preacher? There is no higher or more solemn privilege committed to any man in this world than to be an authorized teacher and preacher of righteousness. Regarded from a lower point of view, there is no other place that I think today offers such an opportunity as the pulpit, for influence and reputation, by the persuasive power of human speech. Eloquence now finds its most congenial home not at the bar or in the senate, but in the pulpit. The pulpit, I verily believe, is the one best place left for the real orator, — the man who can use the strange power of speech to move and uplift his fellow men.

It would be impossible to answer directly the question, what the pew expects of the preacher, because different pews expect very different things; and, collectively, they expect little short of omniscience and universal benevolence. But I am asking what the pew has a right to expect of the sermon as an aid to the religious life — if I may use a time-honored phrase — 'as a means of grace.' For, I take it, pulpit and pew will agree that it is as such that the sermon should be primarily regarded. It is not a lecture, an address, a speech; the preacher is not an entertainer; and if we settle back in our pews after the second hymn, expecting to be entertained by a not too strenuous intellectual exercise, enlivened by fancy and rhetoric, why we deserve to be disappointed, — and probably shall be. Of course you will not understand me to be depreciating the value of in-

telleet and imagination in the sermon, or to be excusing mere pious emptiness of thought — far from it. I only say that all the highest powers manifested in the sermon are directed, and must be directed, to distinctively religious ends; and we who sit in the pews must remember that. I hardly think I go too far when I say that no sermon from the pulpit meets rightly the need of the pew unless it tends clearly and unmistakably to strengthen our distinctively religious motives. I must feel when it is over a stronger purpose to be a good man, to be a religious man. The best test of the sermon is to inspire. There are manifold ways by which to stimulate and inspire. The least effective is probably that of direct exhortation. A sound psychological insight shows that the most powerful inspiration comes by indirection. The inspiration may come from exposition, or from history, or from doctrinal presentation, — in many ways — but the pew has the right to expect to find it.

The range of subjects that my preacher may present to me is practically infinite — as wide as human life; for he is helping me to bring all my thought and action under the sway of religious motives. It is true, as is often stated, that the great fundamental truths of the gospel which the preacher has to declare and apply are few, and they are familiar; but in the application of those few old truths to the manifold forms of human character, and the intricate changeful phenomena of human experiences, there is infinite variety. And then how imperfectly do we in the pews understand the meaning of these great familiar truths. Now, surely, I may expect my preacher to help me into a more intimate sense of the meaning of these great truths of the religious life.

One thing may I say in closing, I do think I have the right to demand of my preacher who ministers to me the truth, that he has tested it by his own thinking or his own experience, that he has made it his own truth. I do not care to have him minister to me somebody else's probable opinion. I do not care to have him preach his reading to me. I would have him read; but his reading should have passed through his own mind. "Reading," says my Lord Bacon, "maketh a full man;" but when a man is constantly spilling over his reading, it looks as if his capacity

was not great. What my preacher says to me from his pulpit on Sunday may not be novel or profound, or brilliant, or striking; I have no right to expect that. But I do expect that it shall be vital; not second-hand but fresh from his thought, warm with his own feeling. To such a message coming from such a man, this man whom I know and love as my pastor seven days in the week, whom I never see without wanting to shake hands with him in good fellowship—to such a message from such a man I shall listen, you may be sure. Nor can I conceive of any higher service that may be rendered to me in this world, than to speak to me Sabbath after Sabbath thoughtful, loving words of divine truth—which he knows to be the truth—that shall guide, console, and inspire. This is the need of the pew; it is the opportunity and privilege of the pulpit. Opportunity and privilege higher than these, no man can conceive.

DR. KINSOLVING.

I wish to disclaim at the outset the slightest disesteem of the work of the country pastor. I am myself an urbanized rustic. For the past seventeen years, or nearly so, my task and problem has been a large down-town city parish on the Brooklyn side of East River. There, in two wards that have grown 10,000 in population in a dozen years, I have the responsibility and oversight of two churches and two large parish houses, ten salaried workers, 275 voluntary workers, about 1,300 communicants, and 3,000 individuals. I shall have in mind the needs in those older quarters where population is densest and the battle must be more of a hand-to-hand affair. Any man who will look into the life and activities of the parishes which are reaching the people in an effective way will see that the modern Church has undergone a great transformation, and offers today a broader field for human work than ever before. You will sometimes hear the institutional Church railed at as a new and secular and very dangerous departure, a thing chiefly of kitchens and pots and kettles and clinics and playgrounds. It is really a going back to the ministry of him who fed the multitudes, healed the sick, watched the habits of birds and flowers as naturally as he

preached the gospel and cast out devils. Jesus Christ is a justification of the institutional church. He laid his hand not upon a part of life but upon the whole of it, and the working church is only seeking to express the comprehensive mission of the Lord Jesus Christ. Nearly a thousand of our choicest young men and women have, during the past few years, devoted their lives to some form of settlement work. They have established themselves in different difficult neighborhoods, involving most real sacrifices, and the majority of them have found great happiness in their work. Without question, we have been living through an ebb-tide of religious conviction, but it is easy to misread or exaggerate it. All human tides turn, and even when low the ocean is there. No man can fail to feel the throb and thrill of our new-felt sense of the Fatherhood of God and the Brotherhood of man—both even yet so dimly recognized. No man can mark the intellectual activity of the Christian Church, its social activity, its unparalleled missionary enterprises, without being proud that he belongs to his age.

You remind me that the workingman has been growing increasingly sordid and hard and aloof from the possibility of Church influences. Yes, you have put your finger upon the most serious phenomenon in today's religious problem. But I can have more to do with the training of the workingman's children than he himself, and this matter of the religious care of the child looms larger every year to all intelligent students of Christian progress. The workingman has still a deep reverence for the voice of Christ, and feels the appeal of the spirit of Christ, and absolutely the only hope of a bloodless settlement of this long quarrel lies in the ability of the Christian Church to act as peace-maker by bringing each party under the influence of the justice, unity, sympathy, and brotherhood of Christ.

What do the people in our large cities need in the minister? My answer will be first, a seer and teacher; second, a friend and pastor; third, a leader and organizer.

1. First of all, the age needs the man with a message, with God's message through Christ, and that message passed thoroughly into his own life experience. The seer is first of

all a listener, and it is simply marvelous how much a preacher of very humble gifts will have to say that is richly worth the hearing, provided he has had the grace of a listening ear. The reason that to some of you prophethood seems irksome and hard and dull is, perhaps, that you have not sufficiently held tryst with God and nature. You have not brooded over the spiritual worths of men; you have let the poet in you and the idealist, the man of vision and burning inspiration expire in the chill streets of the common life.

2. And then there is a hunger in the myriad homes of the city for the Christian friend and pastor, the man whose very presence will remind them of the claims of higher things, even when his lips refrain from speaking his deepest thoughts, for the wholesome humanist who can get down to the vernacular of their everyday thoughts and patiently and strongly await the occasion of the word in season that may be fitly spoken.

3. And then the appeal of the large city today is for leaders and organizers. It is not what a man can do himself, but what he may inspire others to do that counts. The highest service that you can do your fellow in the Christian Church is to develop his capabilities, is to evoke his individual energies, is to discover his talent of usefulness. The great aim of the ministry today, after special prophetic witness-bearing, is to lay hold on the tremendous energy of our western men and women and use it for Christ and the Church.

Your best services will be to induce men and women to do something for their Lord, to put forth such activity as they are capable of in the name of the disciple, trusting God's providence to infuse the service with a more sacred meaning with the process of the years. My dear young brethren, as I have spoken to you so simply and, I fear, imperfectly, out of the experience of one who is only a few paces ahead of you in the race of life, God grant that his Holy Spirit may have whispered to some soul 'Behold, I have set before you an open door, and no man can shut it.' I have not put before you an easy vocation. On the contrary, it is the most exacting calling that I know. But the satisfactions of the ministry are deep and beyond words. As the old soldiers

fall out, there must be others to take their places. Adapting somewhat Matthew Arnold's lines, may

"ye fill up the gaps in our files,  
Strengthen the wavering line;  
Stablish, continue our march  
On to the bound of the waste,  
On, to the City of God."

DR. MACARTHUR.

In many homes, colleges, and in business offices today there are young men of high spirit, intellectual culture and religious consecration who are earnestly asking this question: "How shall we best invest our lives for the good of man and the glory of God?" Permit me, then, to name and to emphasize some of the opportunities which the ministry offers.

I. The Ministry and Self-Culture. In no sphere of labor is there so great an opportunity for self-culture as in the Christian ministry. It is readily admitted that culture may be pursued for its own sake, but self-culture may be consecrated to the noblest forms of service for our fellow men and for our God. The ministry furnishes superb opportunities for æsthetic culture in the noblest sense of that term. Æsthetic culture pertains to the sciences of taste or beauty. The true minister, like his divine Master, loves the beautiful as well as the truthful. God is a God of beauty. There is no virtue in mere ugliness. A minister with cultured taste and sanctified common-sense can reform and regenerate an entire community. It is his solemn duty, as it is his blessed privilege, to illustrate and manifest such culture in his personal life and teaching. The ministry gives a rare opportunity for intellectual culture. Theology is the science of God. This science treats of God and man in all their known relations to each other. Thoughts of God plowing through the soul stimulate all its faculties and summon them to the exercise of their noblest powers. Living with God we catch somewhat of his spirit and we may partially rise into the supernatural regions in which he lives, moves, and has his unique being. Prayer incites not only the tenderest emotions, but also the loftiest intellectual conceptions by bringing the human soul into touch with the heart and mind of God. All the latent powers of the soul are



exalted to their loftiest, sublimest, and divinest activities. The life of God in the heart of simple men has filled their lips with eloquence, their lives with benefactions, and their homes with the radiance of heaven. The school of Christ is the noblest university.

It gives also unique opportunity for moral development. No other profession can approach the Christian ministry in this respect. The clergyman has every inducement to live in the noblest part of his being, in the cupola of his soul. His professional ideals stimulate him to rise to the highest moral levels. The confidence and affection entertained toward him by noble men and women are incitative of the most determined efforts to be worthy of the esteem in which he is held.

II. The Ministry as Ministrant to Men. As already stated, culture may be extremely selfish. In that case, it is not true culture. Culture fails of its proper use except in so far as it ministers to the good of men and to the glory of God. The ministry puts men into the sweetest possible relations with their fellow men. The true minister's interest in those about him is inspired and inspiring. In that interest there is nothing selfish, nothing ignoble, nothing reprehensible; but everything that is honorable, commendable, and beautiful. The true minister sweeps his hand over the entire harp of life and brings forth melodious music. The whole world of human interests is his province. Directly or indirectly he may teach the most fervent patriotism. Some pulpits actually make Websters and other heroes and patriots.

Many ministers create and diffuse a literary and scientific atmosphere throughout whole communities. The true pulpit is a bulwark of all that is noblest in civilization and divinest in humanity. When God lets loose a great thinker, consecrates him fully to his service and puts him in a Christian pulpit, with the press to carry his words to the ends of the earth, only the great God himself can rightly estimate that man's power. It is not too much to say that an able Christian minister is a public benefactor. He energizes, vitalizes, spiritualizes, and divinizes all the interests of humanity. His is the all-inclusive ministry, of whose sphere the other professions are but spheroids, the cir-

cle of which they are but segments. His is the circular, the spherical, the orbicular life. Surely no other calling offers to magnanimous, knightly, chivalrous, virile, and Christly young men such inducements for the investment of their lives as the Christian ministry.

III. The Ministry as Audient and Declarative of God. The true minister is in a special sense the child of eternity. Things infinitely great and infinitely small are his for meditation and ownership. God admits him into the intimacy of his own mysterious, undefined and indefinable life. It is not too much to say that there is a sense in which the true minister is on terms of ineffable intimacy with the Almighty. But how can men know God? In order to know him they must be to a greater or less degree like God. Our Lord formulated this profound truth when he said, with a philosophy as penetrative as the rhetoric was illuminative, "Blessed are the pure in heart, for they shall see God." To see God is the greatest honor and the highest happiness that can be conferred on man. The truly devout man not only believes but he actually feels and knows that there is a God. He has personal sensations of the Almighty. Thus blessed experience harmonizes with the profoundest reason, the lowliest faith with the loftiest philosophy.

But the true minister not only knows God but he interprets God. He stands in the presence-chamber of the King; then with radiant face he comes out to speak to men. He knows that all true science lays its crown at the feet of the Almighty Creator. The true minister is thus a prophet of God's thoughts and an interpreter of God's acts. He really incarnates God. In a real sense every Christian is an incarnation of God. Our life is hid with Christ in God. God dwells in us and we dwell in God. These thoughts are almost too lofty for consideration and too tender for enunciation. We are, however, to strive to rise to their noble heights and to descend to their unfathomable depths. These are truths of marvelous and infinite condescension. They should awaken the deepest gratitude and the tenderest love in every human heart. Our souls may literally be the dwelling place of Jehovah, our bodies be the temples of the Holy Spirit. Our hearts may be the true Shekinah. One is awed into rev-

erent silence in the presence of these august possibilities. Surely no other profession or activity among men offers such inducements to young men of robust bodies, cultured minds, and consecrated hearts as the Christian ministry. When its opportunities, not only for benediction but for benefaction, not only of benevolence but for beneficence, are fully understood, young men of the noblest character will seek for admission into the ranks of the ministering servants of Jesus Christ. May we so incarnate Christ, holding him up alike by our lips and lives, that he may fulfill through us his own inspiring promise: "And I, if I be lifted up from the earth, will draw all men unto me."

Saturday afternoon the members of the Conference availed themselves of the many invitations extended to become acquainted with the ecclesiastical and social instrumentalities which are at work in Hartford and its vicinity for the bettering of human life. The evening session accented rather the technical side of the ministry. Professor Hibben, speaking on *The Ministry as a Profession*, brought out by fine logical analysis the motives that should not and that should actuate a man in choosing professional rather than other employment, and the profession of the ministry rather than any other. Professor Porter speaking on *The Intellectual Value of Theological Training*, put in its true proportion, and with its true significance, the appeal of the ministry to the intellectual life, and the value and necessity of intellectual training in order that the intellectual needs of religious men might be met and their social requirements clearly discerned and soundly ministered to.

PROFESSOR HIBBEN.

I wish to place this discussion at once upon a high plane, by assuming that no one will seriously consider the ministry as a profession who has not a due regard for the dignity and responsibilities of a professional career in general.

Moreover, a profession should be adapted to the man and the man to the profession. The sphere which affords the most abundant scope for self-manifestation is the sphere ordained by eternal decree for man's life work. Let us take this as the basal principle upon which every other consideration must rest.

But you may object that there is a serious danger of deciding so momentous a question from a purely selfish point of view. This, however, cannot be unless one takes a low and narrow view of self. The object of his consideration should be the Self in its larger significance, not submerged beneath the desires, the whims, the ambitions of selfishness, but as revealed through the manifold relations which in the fullness of life it sustains to man and to God. For the personality whose most complete development is the end in view is the person in his altruistic impulses as well as his egotistic desires. The criterion, therefore, as to man's proper profession is the scope which may be afforded for the complete realization of his personality and that in its most comprehensive significance.

This is all very well, you may insist, as regards other professions, but the ministry is in a class by itself. For the ministry presses certain claims upon the heart and mind which do not obtain elsewhere.

While due consideration should be given to these peculiarly sacred feelings, let us take every care in our interpretation of them, for however holy the motive, nobility of motive does not assure wisdom of choice, although many think and act as though it did. There are certain motives which lead men to the choice of the ministry as a profession which are as mistaken as they are high-minded, noble and pure. Let us consider two of them:—

I. With many men the whole matter is put in some such train of thought as this,—The ministry offers an opportunity for the direct service of God, a service engaging all one's powers. Furthermore, a direct service is superior to an indirect, a complete sacrifice to a partial one. The ministry, therefore, as a life work which demands this singleness of aim, must take precedence of all other professions in the mind of him who wishes to serve God and man.

Such an argument contains, however, a very subtle fallacy. For what does that service amount to which entails upon a man a work for which he is not fitted. The fact that it is direct and complete does not outweigh the other fact that it is without any special efficiency and usefulness.

2. You may object again that any such general criterion as I have suggested must give place to the promptings of conscience, that if a man feels that it is his duty to enter the ministry, then that settles the matter once for all.

But even when the issue is thus drawn, it is possible to inquire, and indeed one ought to inquire, as to the nature of this call of duty. It is possible to make a mistake in interpreting the commands of conscience. The essential point in my opinion to consider is this:— Does the sense of duty come to one naturally or artificially? Is it a welling up from the deep springs of one's inner being, or does it proceed from some external source? If it is from within, it carries with it the interests, the delight, the enthusiasm of the aroused activities of the man's whole nature.

There are many situations in life where we must follow the call of duty though the whole nature may rebel. I would not for a moment lose sight of the strain of rigorism which runs through the moral law. But I protest with all the vehemence of my being that the pursuit of a profession is not one of these cases. Here the lines of greatest interest and of the most urgent obligation run parallel.

“Where love is an unerring light, and joy its own security.”

I wish to turn now to certain motives which are not so worthy. My reason for referring to them is that a clear statement of their nature may show to some who are self-deceived the inconsistencies and incongruities of their position, and secondly that the motives which I have in mind are operative quite extensively and are working a manifest injury to the cause of true religion.

1. The first expresses a common frailty of human nature, to follow the line of least resistance. It manifests itself in various ways. It is well known that preparation for the ministry is easier than for any other profession. The way is smoothed of many obstacles. There is a comfortable prospect of an immediate beginning of the full activities of one's professional career, and the possibility also of early establishing a home and attaining a secure and honorable position in the community. All this unhappily appeals to some natures. There are again others who follow the line of least resistance as regards certain moral con-

siderations. I have heard it urged that a man in the ministry is safeguarded from the fierce assaults of temptations to which the ordinary man in the various walks of the world is exposed. From this point of view, the ministry is considered primarily as a means of saving one's own soul. If such motives weigh with a man, there should stand before him an angel with a flaming sword to bar the way. The men who are needed today in the ministry are of sterner and sturdier stuff, who seek neither ease of circumstance or safety of soul, who indeed are not even capable of entertaining such thoughts in their more serious outlook upon life.

2. The second motive, unworthy the man and yet all too common, is that of the residual choice. A drifting into the ministry because no other profession strongly appeals to one.

He who reaches the ministry by the process of residual choice is one who belongs himself to that residual class which is left over after the picked men have been chosen from it. Let such a man dig, or plow, or turn his hand to any labor that with the sweat of toil will bring the rewards of honest effort; but as he values himself and reveres his God, let him not presume to undertake the offices and privileges of that high calling of which he is not worthy.

You may think that I have treated this subject too exclusively from a negative point of view. I have emphasized the considerations of this nature not because I think too little of the ministerial vocation, but, on the contrary, because I regard it so highly. If you object that this indication lacks in definiteness, it can be made more definite by the following considerations concerning the specific characteristics which pertain to the ministerial office:

1. The minister should be one who by nature possesses in some degree at least the faculty of spiritual discernment, who instinctively discovers in the things seen and temporal a deeper significance which can be interpreted only in the light of the larger universe of the eternal, who has that touch of idealism which shows itself not only in the desire but in the conviction that the kingdom of God shall prevail. It is possible, however, that a man may be so absorbed an idealist that he is impractical

and visionary. There is, therefore, a second characteristic which may be regarded as the natural complement and corrective of the extreme cases of the first.

2. The minister should have not only an enthusiasm for God and righteousness, but also an enthusiasm for humanity,—a “lover of the vision of truth” but also a lover of men, a sharer in their interests, burdened by their sin and evil, touched by their sorrows, believing in their possibilities, with a desire to serve them, to point them to higher things and lead the way.

The ministry today is in sore need of men who are man’s friends, who command both respect and affection, who are inspired to their tasks by no considerations which can be urged from without but only by those forces which stir within, men who seek no reward but whose manifold activities are their own reward, men whose lives illustrate the lessons which they teach, and the life which they proclaim, men of burning zeal ever consuming but never consumed, men of human interests and human sympathies, but of divine conviction and divine aspiration.

PROFESSOR PORTER.

My subject suggests at once that a theological training may have other values besides the intellectual, and also that its intellectual value may be questioned. Such questioning comes in fact from two sides. There are those who think that there can be no true science in a school of divinity. On the other hand, there are those who say that the theological training is not too little but too much intellectual. Let us look at these two denials of the intellectual value of theological training.

I. Let us look, then, first at the opinion that the study of theology is unscientific. The opinion that intellectual work worthy of the name is not done in divinity schools is largely due to ignorance about what is done there, and perhaps especially to ignorance of the large place that historical methods now have in theological studies, not only in the Department of Church History proper, but in biblical courses and in Systematic Theology as well. One of our university professors has told me that he wishes his students might take a course in a literary and historical criticism of the Pentateuch, because in no other ancient

literature has such thorough scientific work been done in analysis and historical reconstruction. Nowhere else can the true methods of historical research be better learned. In one central historical problem many of the lines of theological study converge—in the problem, that is, of the life and teaching of Jesus Christ. A true understanding of Jesus Christ rests on rigorous intellectual labor no less than on spiritual sympathy and the insight of obedience and love. Surely no other personality in history is so attractive and so rewarding an object of study, as no other event in human history has such importance from the historical, the intellectual, point of view as the beginning of the Christian religion. If culture consists in learning and propagating the best that has been thought and known in the world, a theological course offers a peculiarly straight road to culture. It conducts one along some of the highest levels of human thought and achievement. But it is, of course, not to be expected nor desired that many men will enter the ministry from an intellectual interest. It is not primarily or chiefly as a subject of study or a means of culture that our profession makes its highest appeal. The Christian religion means unselfishness, and in choosing the Christian ministry a man should be thinking chiefly not of himself, but of his fellow men. One may indeed find his life by losing it in Christ's name, but no one whose first aim is to find his own life, to bless and save himself, will ever discover the secret of the way of Jesus.

II. I turn, therefore, to the other source of doubt about the intellectual value of a theological training. Is not the Seminary course one-sidedly intellectual? I am, I hope, speaking to many college men who, so far as they are drawn to the ministry, are drawn to it because it is the most direct way in which one can devote himself to calling forth the higher life and battling against the lower life of men, in the spirit and name of Jesus Christ. In such a spirit the question most likely to be asked is whether the divinity course is not too intellectual, whether it is not likely to cool religious enthusiasm, lame practical efficiency. It is more important, I think, for me to meet this question than the former one, though in order to do it I change my subject from "The Intellectual Value of Theological Training" to "The



Practical Value of the Intellectual Side of Theological Training."

To doubts and questions like these I would give two answers:

First, that in Christian religion the intellect has its place and rights by the side of feeling and will; and, second, that in the Christian ministry the intellectual side of our religion makes just now special demands, and puts upon us responsibilities we cannot escape. (1) Religion, then, has to do with all sides of human nature, with thought, feeling, and will. It can be defined as a knowing, to know God and his Son Jesus Christ; or it can be defined as a feeling, for example, the feeling of dependence; or again, as will and action. Pure religion is to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world. Paul is a splendid example of a powerful and creative intellect, intense emotions and forceful and productive energy of will, all these powers being heightened and fused to a unity through Christ. Now, of course, if the Christian religion concerns in this way all sides of human nature, the spirit of a divinity school should be such as to help the inner life of religion, but the theological course should instruct the mind as well, and as a scholastic course leading to a scholastic degree, intellectual training must necessarily have the foremost place in it. I come, therefore, to a second thing I want to say on this point. (2) Granting that the intellect has a place in religion, does the intellectual side make such demands upon the Christian minister today as to require of him special scientific training? The question is not one of rights but of *uses*. Does the minister need for the most useful service of the cause of Christ such studies as make up a large part of the Seminary curriculum? I think he does, and especially for two reasons: because Christian thought needs to be readjusted to our present knowledge of the world, and because Christian principles need to be re-applied to present conditions of society.

Now I should fully agree that it would be a mistake to press the knowledge of new efforts to readjust Christian theology to the new world of our knowledge upon the simple believer who has no difficulties but only joy and satisfaction in his faith; but I urge that the minister should face these problems in the fullest light of modern scholarship. It is true that it is not his calling

to engage in scholarly research. Nevertheless, he will be the professional representative of the Christian religion in his community. Our ministers are in some danger of forgetting that they have a duty to the upper as well as to the lower classes of society, and to the younger as well as to the older. If our Churches present the Christian religion in forms of expression which only the older people, or else the ignorant or untrained, can accept, there will be a real danger that our religion will go the way that others have gone when they have become the superstition of the masses sustained by the intelligent only for practical purposes, for the safeguarding of society from disturbances from beneath. This fatal danger is to be avoided by keeping our faith on its intellectual side from age to age at home in the world of present knowledge. If the reasoning of ministers in their pulpits, and of their teachers in the classroom, is not to be an artificial covering over of superstition, it must be consciously undertaken in order to uncover and destroy superstition in all the various and ever new forms in which it persists in coming to light; and this is precisely the aim of the intellectual side of the minister's training. The minister is directly responsible for guarding the reasonableness and reality of Christian faith for this, no less than for inspiring its enthusiasm and directing its energies to useful service. It is because of the extreme importance of this side of a minister's responsibility as a mediator between scholarship and the laity that the intellectual side of the Seminary course has its practical justification.

But there is a second direction in which intelligence should inform and control the professional work of the ministry in our day, namely in the application of Christian principles to the social problems of our times. The Christian religion exists not for its own sake but for the sake of mankind. The adjustment of Christian ideas to modern knowledge is only a means to an end. The end is the renewing of human life. There are important intellectual aspects of modern efforts at social uplift. The truth and force of the Christian religion must be so applied as to bring a real salvation to men and women at home and in other lands. This summons appeals to something deeper in the Christian man than the intellect, but yet at no time in the past has intelli-

gence so definitely set before itself the problem of determining the ways and means that shall be not only loving and heroic but wise and effective for uplifting the lower levels of human existence. Genuineness of faith and warmth of heart are not enough for this task. Even here in the most directly practical work of the Christian calling we need to add knowledge to our faith and wisdom to our zeal.

I have tried, then, to prove, or at least to affirm and explain two propositions: that the theological training has intellectual value and that the intellectual side of theological training has practical value. The Christian ministry calls for men of various talents, but with others it calls also, and loudly, for men of intellectual talent. Such men will find in theological study fair and attractive fields for their best gifts, ample room and abundant helps for scientific research in the modern spirit in regions of the highest interest and the richest rewards. For the realization of Christian ideals in society, the highest intelligence is needed no less than the most unselfish devotion. Thorough intellectual training in theology is in itself of interest and inherent worth. But it is also—and this should be to you a weightier consideration than the other—an essential part of your equipment for the best service of man in the name of Christ.

Sunday afternoon the platform was occupied by representatives of the Foreign Missionary Boards of the Congregational and Presbyterian Churches. Dr. Capen had, before being connected with the American Board, so identified himself with societies engaged in the work at home that he could speak with especial suggestiveness on The Claims and Necessities of the Home Field, discerning their relation to the work as a whole. Dr. Halsey's familiarity with both the literature and the administration of foreign missions made it possible for him to make amazingly vital, and at times thrilling, the impulse and uplift and sweep of foreign missions as bringing one in touch with the great world movements and supplying to the pastor a new efficiency and a new joy. Thus he showed The Relation of the Home Pastor to the Foreign Missions.

At the conclusion of the two formal addresses there followed a free conference, presided over by President Mackenzie, in

which questions were frankly asked by the college men, and the general themes of the conference freely discussed. This was not arranged for on the program and had for that very reason a freshness and spontaneity which gave it peculiar value.

PRESIDENT CAPEN.

I am talking to Christian young men who admit that the Lord is the master of their lives.

I take it for granted that every Christian young man wishes to make his life count as much as possible in helping to bring in the Kingdom of God.

It is an age as never before of *opportunity*. The whole world is open and is throbbing with energy and life. There are great chances for usefulness and success in the material world, especially to educated young men. I do not think that we can over-estimate at the present time the value of the Christian layman. His business training fits him to do many things better than the professional man can possibly do them. He can enter some doors where the minister cannot enter. There are great opportunities also in other professions. Everywhere in our modern life the doors are wide open into which the earnest man can enter and make himself felt for good. In this multiplicity of claims Christ comes with his call to the ministry.

First, The gospel ministry is the greatest of the professions. It is the greatest because it is the place of power. On the average, the minister in each community is the man of most steady and commanding influence. He shapes public opinion, as a rule, more than anyone else. The minister at the present time has less authority than in the generations past, but he has more influence. It is the greatest because its results are the most permanent. The minister especially is building character. He is making and molding lives. We may go even further and say he is redeeming lives from sin and ignorance, and with God's help changing them to that which is true and noble both for the life that now is and that which is to come.

Second, The ministry has a claim upon us because it is the place of sacrifice. You remember the words of Mazzini that the highest call that comes to a young man is to "come and suffer."

It is that appeal that is ringing out now through our land, challenging so many in all our colleges to consecrate their lives to the noblest service.

Third, The ministry here at home has a special claim, because the United States is in a peculiar sense a trustee for the whole world. We are experimenting in self-government on the largest possible scale. If America breaks down the greatest hope of the world is gone. Nothing can save our nation but Christianity. Certainly education will not do it, for a man may be almost an educated devil. The minister in the community is the man who holds it to the loftiest ideals. In the passion for wealth these ideals will be lost sight of without this life which is keeping itself in close touch with God and helps to keep others there also.

Fourth, The home field has a claim upon the minister because he is really teaching the whole world. By our own naturalization laws we are not living for ourselves or by ourselves; we throw the gates wide open and take these new men from across the sea into partnership and give them a share in the government. These immigrants touch their friends constantly in the home land. When, therefore, we touch these lives, we are practically reaching the whole world. It is a wide open world and things that are done here touch everywhere, and the American minister has the consciousness, therefore, that by molding society in his own field he is setting in motion influences that reach around the world.

Fifth, The minister in the home land is not only the leader in spiritual things, but the dynamic of civic righteousness. The peril of the United States is not from without but from within. Corruption and graft are everywhere. The minister as the leader of the moral forces in the community is necessarily a recognized power in this field. This influence is two-fold,—indirectly, because he preaches the moral truths which when followed make corruption impossible; directly, for in all our crises he is a leader and the spokesman.

Sixth, There is a claim of men for the home field as a necessary base of supplies for mission work abroad. The army in the field must have support at home, or it will be defeated. It is

universally recognized by those who are responsible for our foreign missionary societies that their greatest problems are not now in the foreign field, but here at home. We have too many pastors in our Churches who somehow seem to think that missions are an incident in the life of the Church. In reality the Church exists to be a missionary Church and the Church that does not recognize this has ceased to be one after Christ's model; it is only a religious club. Certainly it is true that the people in the pews are waiting to be led and they are waiting for the pastors to lead them. There have been no failures in foreign missions anywhere except in some of our Churches at home. We need pastors here at home who have a passion for missions. It is good generalship to strengthen ourselves at the weakest point. We are living in a material age. Our people as a whole love ease and luxury; we want everything for ourselves first and we need pastors, therefore, more than ever who will have the courage to preach in no uncertain terms upon stewardship.

And the minister has his greatest opportunity at home now among young people. He must lead them to see these great truths in their proper proportion while they are still young. If he waits until they go out into the world they will be lost in a great measure to such appeals. They will be caught in the whirl of worldliness and it will be forever too late.

Seventh, We have been dwelling upon work especially in the older parts of our country. Think of the claims and necessities of the new communities in the West. Here is the chance for molding towns and cities at the start. In such places a man can help shape not only his own community but the State. No one can overstate the importance of work in such new communities. It makes an infinite difference whether the minister or the saloon gets in its work first.

Never in all the history of the past has a human life counted for so much as today. It cannot live for itself but in our modern conditions it reaches everywhere.

You ought to remember that in a peculiar sense you are "ambassadors" of God. You represent him before the world. You are to be special students of his book. You are to be alone with him in your study more than others. You are to breathe a

higher atmosphere and you will be developed not only intellectually but spiritually because of these conditions. Be enthusiastic in your work. There is no chance whatever in this world now for any man who has not earnestness and enthusiasm. He might just as well move off the planet. Be single in your purpose. It is an age of the specialist and you must do as other men do in order to succeed and put your energy in at that point.

May I not, therefore, suggest as a final thought that into this high calling which so many of you are to enter, that you ought to be men of the highest honor? It is a painful fact often felt in the business world that some ministers have not as high a code of honor as men in other callings. While there is very much in the business world that is wrong and some men go astray, yet we ought to remember that where one does wrong of which we hear, there are thousands who do right of which we never hear. Think of the business that is done in our great cities wholly upon confidence. But how seldom is there any wrong here. A man who should be guilty of a breach of trust at this point would have his business forever ruined. The minister should have the highest code of honor. He should scorn to do a mean thing or a questionable thing, for back of the preacher is the man himself, and no words that you can ever speak will go any farther than your character will send them.

DR. HALSEY.

This is not an academic subject. You have already heard Dr. Capen on the necessity resting upon the home pastor, the necessity brought on by the logic of events. The echoes of the great national student conference are still ringing in our ears. Think of it! Three thousand accredited delegates from colleges,—two thousand delegates not permitted to attend. That is an intellectual army, an army occupying strategic positions. Some of them will go to the foreign field, and will make themselves felt in the great foreign mission stations. The larger number of them are to remain here. They are to be in the Churches, some of them as pastors, many of them as active, energetic men and women. That is only one organization. I was present in the little back room of the Reformed Church in New York in 1902,

where were delegates from the Congregational, Methodist, Episcopal, Presbyterian, and Lutheran Churches, and they formed the Young People's Missionary Association. It required our combined efforts to get 175 delegates to the Silver Bay Conference that year, and we did an enormous amount of advertising and correspondence. Last year at Silver Bay the Young People's Missionary Association had six hundred delegates. The progress is marvelous.

During the year we have been holding missionary institutes all the way from Washington to Los Angeles, and these young people are actually doing things. They are young men and women, — not ministers, not those who are to occupy prominent positions, but the layworkers, the ordinary men and women throughout the Church. I suppose during the last six months it has been my privilege to speak on missions one hundred times. I have never spoken but at the close from one to twenty-five persons have come up and said, "I am so interested in Africa. Couldn't you tell me a little about Liberia, or Lake Tchad?" or some other thing in which they were interested. That is what you have got to meet when you enter your pastorates.

The women are foremost in this matter. You have got to look out for the men in your congregations on the subject of missions. I am very doubtful whether I could rely upon even the pastors of many of these Churches. The women have organized a mission study course and have sold between two and three thousand text-books dealing with the subject of missions, many of them dry text-books, and yet they have sold and are being sold by the thousand. A friend of mine said to a distinguished gentleman the other day in my presence, "The fact is, that our denomination is being honeycombed with foreign missions." Think of it! I have heard of denominations being honeycombed with heresy and other things, but think of being honeycombed with foreign missions.

The pastor should be interested in missions, because it is the consummation of his ministry, a duty arising out of his obligation to serve the Church. I think I know approximately well a thousand churches in this country where I have spoken, and I say unhesitatingly in that entire thousand I do not know of a single



church — and it is worth noting — where there is a live, active pastor on the subject of foreign missions that the church is not aggressive and prosperous. I am willing to stand by that statement.

Yet it is not the duty or the necessity of familiarity with missions that I want to speak of this afternoon. I want to speak of the joy, — to bring before you if possible some conception of what it means for a home pastor to be interested in foreign missions. I think it is true that nearly all the great Boards today are allowing only first-class men to go. In a certain seminary the other day the professors came at me because I turned down some men. I replied that we cannot afford to send a man into the foreign field who is not first-class. This man has such a defect, that man has such another. It is of no use to send to us the names of any other than first-class men.

I would like to have you see the joy of the man who stays at home, if he is bound up with this spirit of missions. Take the intellectual joy. To get interested in foreign missions is to get a world-vision. There is not a single great problem before the world today in any foreign country that is not bound up with missions. The intellectual benefit which comes from simple acquaintance with great missionary movements is marvelous. The first anti-footbinding society in China is not more than twenty-five years old. The public sentiment of China is so far aroused that the footbinding is doomed. If you are in touch with missionary movements you will not be deceived by passing events, — you will not, for example, put Japan on too high a plane above China. When China arises, as she is now doing, and asserts her might and her sovereignty, when she takes an important place among the nations of the Orient, as she is rapidly doing, she will easily distance this alert, keen, versatile and wonderful nation, Japan. I think of the young men who are going out this year into the ministry, and contrast their outlook with that of an earlier generation. Think of the long years of missionary effort almost without visible result. Now converts come faster than the denominations can take care of them. You cannot come in touch with these masterful movements of missionaries the world over without being in touch with great world movements.

The joy of achievement, the attainment of knowledge and making it a part of your own spiritual life and imparting it to a congregation, is a joy that you cannot begin to estimate until you have actually experienced it. I think of the joy which comes to a man who actually gets the missionary spirit as a supreme joy. The reason why I am so doubtful about urging men to go to the foreign field, is because I think when a man gets the spirit he has got to go. When a man gets the spirit in the home pastorate he must enthuse his people. I think it is impossible for a man conscientiously, prayerfully to study missionary history and missionary biography and not get the missionary spirit. You cannot come into touch with the great men who have given their hearts' blood for the sake of Jesus Christ and not get the mission spirit. When you get it, it will never leave you. Become acquainted with the literature of missions. Make it spiritually your own; find out from the book that thing which has religious value, that which an audience needs, and that which will bring to the audience the pictures, the vision, the coloring, the tone, the uplift, and put it into your heart. I am not speaking of preaching. I am on the subject of missions. If you cannot make it your own; if you are not willing to do hard intellectual and spiritual work to make it your own, then you had better not attempt to move your people with missions. The mere facts will not do it; the mere joy of learning will not give you the power over an audience in dealing with missions. Let the Spirit possess you. Get into the life of such a man as Livingston or Stewart. Let such biographies possess you; let them get a grip on you, and you cannot fail to move your audience. A wonderful uplift comes to you in seeing in your own day and generation the marvelous transformation wrought by just such lives.

The closing session on Sunday evening treated of themes of peculiar intimacy to the students present. Professor Brown in presenting the topic of The Ministry and Self-Sacrifice turned from the ordinary and superficial sacrifices of material things which "ministerial self-sacrifice" frequently connotes, and presented a most stimulating analysis of the Christian idea of self-

sacrifice perfectly manifest in Christ, as the road to perfect self-realization, in accordance with the law that he who loses his life saves it. President Rhees closed the Conference by an earnest presentation of The Call to the Ministry as it comes to him who through insight into the supreme value of things eternal becomes possessed of the impulse to the delivery to men of a message from God.

PROFESSOR BROWN.

First of all, a preliminary remark or two to clear the ground. Whatever the place which self sacrifice may hold in the life of the Christian minister, it is not different in kind from the place which it holds in the life of every Christian. Whatever the differences in outward form or condition, there is but one Christian life and one Christian ideal, namely, the life which is lived in the spirit of Christ and which is tested by conformity to his character.

Again, understanding self sacrifice in its conventional sense as a limitation or narrowing of life, it is, considered in itself alone, everywhere and always evil. We are made for life, and nothing that hampers the freedom of life can be good. I think there can be no doubt that among the causes which are turning men away from the Christian ministry today not the least is the feeling that the life of the Christian minister under modern conditions is indeed a life which involves such self impoverishment. The ministry itself, considered simply as a profession, seems to have changed for the worse. It is not that we accept these conditions as normal, but that we regard them as abnormal, due to changes in the social and economical environment which have taken place so quickly that it has not been possible as yet to make the proper adjustment, but which, in due time, are certain to be righted or to right themselves.

It is not of these outer and temporary sacrifices that I would speak, but of something much deeper, penetrating to the very essence of the Christian life. To understand the sacrifice required of the Christian minister, we must first ask what is the nature of the sacrifice which the Master requires of all his disciples? And it is of this which I desire to speak to you. Jesus

himself has given us the answer to our question in his well known words in Mark 8:35, "For whosoever would save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's the same shall find it." The picture which these words bring before us is not of a narrowing but of an enlargement of life.

None the less, renunciation there must be if there is to be enrichment. If we are to be our true selves, the little self of the moment, the self of desire or passion, or it may be simply of indolence, must be cast out; and that means renunciation, sacrifice, and the sacrifice is at first always painful. The old self dies hard, and the man who renounces his present desire seems to himself to be giving up life itself. It is only afterwards that we discover that what has really taken place is not so much a loss as a discovery. There is nothing singular or unnatural in Christ's law of sacrifice. What, for example, is it which makes the difference between acquaintance and friendship? Is it not the exchange of a narrower for a larger self? To be a friend means to exchange an outer for an inner constraint. It means to do things, not because we must, but because we cannot help it. And what is true of friendship is true of human love in all its forms. Love is everywhere and always self discovery through self renunciation. It is a dying to live, a losing to find. We find the same law at work throughout all the higher ranges of human experience.

The out-going life finds its highest expression in religion. All religion involves the exchange of a narrower for a broader life, a losing of self to find it again in God. The difference between religions is not that some require sacrifices and others do not, but in the character of the object for which the sacrifice is made. Where this object is put outside of this world in some undiscovered realm of mystery, inaccessible to our present powers and without analogy in our present experience, the sacrifice will involve the abandonment of all that gives meaning and joy to ordinary life. But if God be conceived as present in the world which he has made, immanent rather than transcendent, speaking to us through all the familiar experiences of our daily lives, then the sacrifice which religion asks will mean the dis-

covery, in and through the commonest experiences of life, of an eternal presence, wise, holy, and loving, through communion with whom they gain dignity and abiding value. It will be an invitation to the surrender of the narrow life which seeks self-realization through isolation, for that larger, richer life which fulfills itself in love. It is such a religion as this that Jesus proclaims. It is such a God that he reveals.

We are now ready to turn back to the question with which we began, namely, as to the place of self sacrifice in the life of the Christian minister. The minister is a man who of set choice has made religion the subject of his constant thought and effort. To show the place of self sacrifice in the life of the Christian minister, therefore, means to point out those peculiar conditions in the life of the ministry which promote that finding of God in all the world which is the final purpose and highest joy of every Christian life. Now, that which gives the life of the minister its special attractiveness is the fact that in it the opportunities of sympathetic insight are multiplied. It is the privilege of the minister to be brought close to man in the great crises in which the inner man is revealed. It is his privilege to think of men habitually, as a matter of course, in the light of their divine ideal and destiny.

And what is true of the minister's relation to the individual is no less true of his relation to society. Here, too, the task which is set him is not different in principle from that which is set for every Christian man. It is to find God at work throughout the whole structure and organism of the social life, and to detect beneath the struggling tendencies whose conflict billows the surface of our modern world the deeper currents which are bearing mankind on toward God's haven of brotherly love. But here again the task is complicated for most men by the conditions of their daily work. All the conditions of the minister's life tend to make easy for him that concentration of attention upon the highest interests which is of the very essence of religion.

What then shall be said of those other sacrifices with which we began? — the sacrifices which involve a real limitation and surrender of that which is recognized as good? Have these then no place in our scheme of the Christian life? Most certainly

they have. They are a fact for the Christian as they are for every other man, and they mean for the Christian precisely what they mean for every other man. They are the price which is freely paid by all for the greater good which is only thus to be won. They are the conditions through which alone self realization is possible in the social environment. Shall the Christian alone ask for himself a renunciation less than that of his brother man?

No, no, it is not here that we are to find the distinctive thing in Christian sacrifice. It is in the use which is made of these common human experiences and the fruits of character in which they issue. It is the fact that the Christian has learned through Christ the secret by which that which otherwise would be impoverishing and narrowing is translated into the means of enlargement and growth.

But the full meaning of our principle cannot be adequately measured when it is judged from the standpoint of the individual alone. Whether I myself gain the enlargement and enrichment which I desire is a comparatively small matter; but it matters tremendously that I should be able so to live as to show others that the walls of outward circumstance by which they feel themselves enclosed are not barriers which shut them out from the temple of God's free life; and how can I do this unless I have myself faced limitation and transcended it? That is why the renunciation which the minister's work inevitably imposes upon many sides of his life is to be judged one of its chiefest blessings, because it is the condition through which alone he is enabled to do this great work and to teach this supreme lesson.

How wonderfully all this is illustrated in the life of the Master himself. No one ever knew better than he what sacrifice in the narrower sense meant. There was not a phase of it that he did not taste in his own experience. What was it that Jesus did for us all when he passed through that agony? Was it that he bore the burden of our sins, as the Church has said? There is a sense in which that is doubtless true, but that is not the greatest thing he did. It was the fact that he could see in all these conditions, so harrowing and heart-breaking, his Father's means of bringing in his loving ends and accepting them as the fulfillment of his own personal life task, could draw from them

nourishment and refreshment for his own spirit. It is the supreme proof that there is no sacrifice of limitation which may not be made a sacrifice of enrichment.

It is to the teaching of this lesson after him that Jesus calls you and me. It is because the ministry offers so large an opportunity for the fulfillment of this mission that it is a calling supremely to be desired.

PRESIDENT RHEES.

The word that I have to say to you is extremely simple. It is very happy that you have had made so clear to you as was made by Professor Hibben yesterday certain of the things which the call to the ministry is not, and it is altogether needless that I rehearse that negative consideration. It is only necessary that I remind you that no modern equivalent of the strong and mighty wind, or the earthquake and the fire, constitutes for a young man in this day a summons into this particular service. That call never comes except in an intelligible voice, even as he who stood in the entering in of the cave listened while He bade him go about his work. That call, though mystical, as we shall see, is always rational and easy to be understood, and no man who enters the ministry ought to be perplexed when asked to give a reason why he believes that calling is God's appointment for his life.

The simple word I would say concerning this call to the ministry is that it is an insight issuing in a message. Why do men enter the ministry? What is there in the very toils of that calling which draws us there? There are some of us who regard the Church, and regard it rightly, as the most significant and promiseful institution of our social life. In the Church we find that which gives opportunity for the accent of the noblest aspirations and the highest ideals that can enter into our human life.

We find that the human life of which we are a part has need for avenues for its beneficence, and the Church opens up those avenues; it gives the ways wherein men can serve their kind, and the minister of the Church is the natural leader in those avenues of service. He looks abroad upon the children of men; he looks within to the inner secrets of his own soul, and he finds some

other thing for which the Church stands,—that it is not alone an agency for the beneficence of mankind,—that it is the place where the children of men come to find the presence of the Most High. He reads the long, noble roll of those who have stood in the room of priest between the children of men and their God. He learns the noble story and the full and rich content of the liturgies of the Church's worship, he considers how deeply significant a thing it is to lead a soul to utter itself in confession and adoration and supplication before the presence of the Most High, and this call comes unto his soul that he give himself thus to the work of standing for God in the presence of men, to call in his name unto their hearts for their amelioration and their unlifting. He looks abroad upon life and he sees the sorrow and tragedy of it, and remembers how from time immemorial men have had the consolations of God ministered unto them by their brothers who have been set apart for the service of the Church, and this holy ministry, this priestly function seems to him the thing for which his life is best adapted, to which he can most reasonably and suitably devote all his energy and power, and interest, and he enters into its service with the heart's devotion, and it is well.

There is another who, considering the day, and the power of the Church to serve the day, notices the ignorance, the mistaken view, the partial ideal, the incomplete hope; and he will be the teacher of the people in the things of God, and he goes into the school of the prophets and learns the Book, studies its meaning, makes himself possessed of its rich and varied content, and makes clear the word of God to those who sit before him Sunday after Sunday, in the confident expectation that in this service he will not simply enrich their lives, but will put within their spirits a leaven which will work until the lump is leavened, and it is well.

But the story of our religion, and the story of all religion is full of the tragedy of sacerdotalism crystalized, in which the vision has been lost. On the other hand, the story of our religion and of all religions is compact with the tragedy of the teacher turned scholastic. The apostle to the gentiles told the men of his day that it was not in some far-off, remote, erudite, perplexing truth that God is found, but that he is very nigh,—



the word within the heart, that in which we live and move and have our being.

And so I say to you who are considering the ministry, that whether it be the priestly function, serving the hearts of men, or the teacher's duty, enlightening their spirits, you can have the call into that ministry only as you are possessed of an insight which issues in a message. No far-off, traditional thought of God can serve to justify your taking on the ministry of Jesus Christ. It is only as there has burst upon your vision the sense of the Eternal and the Holy One. Only as that vision has possessed you and become the supreme reality, as it is the final satisfaction of the spirit life, have you any right to believe that there has come to you the prophet's call.

For it is the prophet whom we need today. The insight of the presence of the Eternal, the vision of the imperative holiness,—these give no message to a sinful and stained world, unless there is linked therewith the knowledge that love is creation's final law; that he who holds the stars in his hand and who has made the children of men in his image, is not mocking them.

These points will serve to call to your thought the vision and the insight and the inspiration without which the man who contemplates the Christian service has no right to think that God has called him. But the call to the Christian ministry consists not simply in an insight; it also consists in a message.

Now, in order that there may be a message, there must be added to insight something quite different therefrom, and that is knowledge. And it is for that reason more than any other that we are justified in asking of men who will become the ministers of the truth of the living God, full preparation and earnest study. The call to the ministry is a knowledge of God, of holiness, of love, so possessing the soul with its worth, its thrill, its contentment, that man cannot keep silent, but must go and share the blessing that has come to him, in order that the world also may be filled with the knowledge of the glory of the Lord as the waters cover the sea.

I am very grateful for the message that was given in the early part of the evening, for the clear indication of the contempt in which we should estimate all those pitiful notions of sacrifice

and renunciation. Those of us who will enter into the ministry because of our interest in the service of the Church, because we desire through that ancient and worthy instrumentality to give beneficence unto the children of men, because we desire to take those who are hungering and thirsting for the living God and lead them in confession to his face, and help them to worship him in the beauty of holiness,—those of us who are so drawn, do we not see that we cannot even render that service unless we have the insight and the message, that this alone it is which prevents us from falling into the wooden barrenness and sacerdotalism, whether Catholic or Protestant.

I would that it were possible for me to make clear to you the eager crying of the world for the man of insight with a message. The world is hungering and crying for the men of God who have seen his face, upon whom has come the spell of awe in the presence of his holiness, who have thrilled with joy in the sense of his love, and who know how to teach the world of today how its need and its sin and its ill can be ministered unto by that present eternal Helper.

THIRD ANNUAL CONFERENCE

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OF

EASTERN COLLEGE MEN

CONCERNING

*THE CHRISTIAN  
MINISTRY*

Called under the auspices of Union Theological  
Seminary, Yale Divinity School, and Hartford  
Theological Seminary.

TO BE HELD IN

*Hosmer Hall, Hartford, Conn.*

MARCH 30, TO APRIL 1, 1906

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PURPOSE: To present to those college men who are now deciding upon their life work, definite and reliable information concerning the opportunities and work of the Christian Ministry in this country.

FRIDAY EVENING, March 30, at 8 o'clock.

1. Address of Welcome.

Rev. WILLIAM DOUGLAS MACKENZIE, D.D.  
President Hartford Theological Seminary.

2. Address—The Gospel and the Ministry.

Rev. OZORA S. DAVIS, PH.D.  
Pastor South Congregational Church, New Britain, Conn.

3. Address — The Relation of the Minister to the Community.

WOODROW WILSON, LL.D.  
President Princeton University.

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*After this session the students of Hartford Theological Seminary will entertain delegates and visiting friends at an informal reception.*

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SATURDAY MORNING, March 31, at 10.30 o'clock.

1. Address — What the Pew Needs from the Pulpit.

CALEB T. WINCHESTER, L.H.D.  
Professor English Literature, Wesleyan University.

2. Address — The Scope and Appeal of Work in Large Cities.

Rev. A. B. KINSOLVING, D.D.  
Rector Christ Church, Brooklyn, New York.

3. Address — The Opportunities of the Ministry.

Rev. ROBERT S. MACARTHUR, D.D.  
Pastor Calvary Baptist Church, New York.

SATURDAY AFTERNOON.

*Delegates will be given an opportunity to visit the religious and philanthropic institutions and various places of historic interest in Hartford.*

**SATURDAY EVENING, at 8 o'clock.**

1. Address — The Ministry as a Profession.

JOHN GRIER HIBBEN, PH.D.

Professor Logic, Princeton University.

2. Address — The Intellectual Value of Theological Training.

Rev. FRANK C. PORTER, D.D.

Professor Biblical Theology, Yale Divinity School.

**SUNDAY MORNING, April 1, at 10.30.**

*The Conference is invited to attend Morning Worship and Communion in the Center Church of Hartford. The service will be conducted by the pastor, the Rev. Rockwell Harmon Potter.*

**SUNDAY AFTERNOON, at 3.30 o'clock.**

1. Address — The Claims and Necessities of the Home Field.

SAMUEL B. CAPEN, LL.D.

President American Board of Foreign Missions.

2. Address — The Relation of the Home Pastor to Foreign Missions.

Rev. A. WOODRUFF HALSEY, D.D.

of the Presbyterian Board of Foreign Missions.

**SUNDAY EVENING, at 7 o'clock.**

1. Address — The Ministry and Self-Sacrifice.

Rev. W. ADAMS BROWN, D.D.

Professor Systematic Theology, Union Theological Seminary.

2. Address — The Call to the Ministry.

RUSH RHEES, LL.D.

President Rochester University.

*All Christian men in our colleges, whether or not they have any thought of entering the ministry, are invited to attend this Conference. Entertainment will be provided by the friends of the Seminary. It is requested that names of delegates be sent in advance to The Conference Committee, Hosmer Hall, Hartford, Conn.*

## Book Reviews.

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### GEER, LOUISIANA PURCHASE.

It has been usual with the RECORD in reviewing the books written by Hartford professors to let current opinion voice itself through quotation from other periodicals. This volume is the eighth in "The History of North America," a series of volumes issued under the general editorship of Dr. G. C. Lee, and is designed, as its title indicates\*, to cover the period of the Louisiana Purchase and the westward movement of population. The *New York Sun* devotes a whole page to a sketch of its contents, introducing which the reviewer says:

We commend heartily to the reader every one of the author's twenty-four chapters. Every one of them will be found stocked with information and suggestion. . . . The author's general conclusions are summed up in a final chapter, where after recalling briefly the constitutional problem presented by the acquisition of new territory, and the danger of geographical division which the nation had to face in its early days, he touches on another question, which has not yet been fully settled, to wit, that of the treatment of the emigrant from Europe. Should he have full rights as the citizen of a state, and, if so, on what conditions, and after how long a period of waiting? Dr. Geer holds that the difficult problem of the assimilation of the foreign elements has been more nearly solved in the United States than in any other part of the world, though there still remains much to be accomplished. Our assimilative capacity is traced to the preponderance of a Teutonic factor trained in self-government through generations. Just how much, indeed, of the success of the westward movement is attributable to the ability evinced by each community to take care of itself can never, of course, be known. Nobody, however, is likely to dispute our author's assumption that an equally preponderant number of Spaniards or Italians would, because of their different political training, have evolved a different system of government, in which one man would have been supreme.

The foregoing gives some idea of both the content and the strong grasp of the book. An interesting illustration of the reception given the work by that part of the country whose settle-

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\*The Louisiana Purchase and the Westward Movement. By Curtis M. Geer, Ph.D., of Hartford Theological Seminary. Printed for subscribers only by George Barrie & Sons, Philadelphia, p. xxii, 500. \$6.00.

ment it traces is seen in a word from the extended comments of the *Republican* of Cedar Rapids, Ia :

It is interestingly written and will receive a hearty welcome from historical students and those who take an interest in the early settlement and development of this western country. . . . The author's twenty-four chapters are filled with such information as is wanted by the student of western history and western development.

The *Boston Advertiser* in its careful review says :

Dr. Geer accomplishes the difficult feat of putting the gist of his topics into 500 pages, preserving balance and neglecting no important feature.

The *Minneapolis Journal* finds that :

it is a matter of absorbing interest to watch, under the picturing of the author, the march of civilization and civilizers across the continent. . . . Dr. Geer's book is not only one to fill the reader's mind with valuable information, but one to stir his patriotism and pride of race.

The *New York Tribune* says of it :

There is but one verdict possible on this great history: that it is the standard one for the present and for all time.

Such a chorus of universal and cordial approbation needs no accompaniment.

The large and merited success of the "Expositors' Bible" has made almost necessary a development of its idea.

To get the Scriptures plainly before the heart of man, expounded in their true meaning, was a work worthy of the labor it evolved; but this having been done, there must needs be built upon this exposition the more direct practical and devotional application of their truth.

To accomplish this Dr. Robertson Nicoll, under whose careful direction the "Expositor's Bible" appeared, has undertaken the editing of *The Devotional and Practical Commentary*, and the first two volumes issued are the one on Colossians [Philemon] and Thessalonians, and the other on Ephesians, — both from the pen and the heart of the late Joseph Parker.

There is evidently to be no monotonous plan in the treatment of the material. In the first volume there is an introduction to each epistle, — in the case of Colossians covering the general thought of the letter, gathering it up into large directive truths, in the case of the Thessalonian letters practically giving only a paraphrase of the epistles' thought. After the introduction the passages that give us the epistles' distinctive teachings are taken up and brought home to the life of the soul. In the second volume the introduction is formally lacking; and yet the first chapter of the Commentary is given, not to the first chapter of the epistle but to suggestive words and phrases, as found throughout the epistle, while the



second chapter of the Commentary takes up for detailed treatment the second chapter of the letter. Apparently there is no treatment of the epistle's first chapter. One general chapter of the Commentary does for the whole of Philemon. It gives a paraphrase of the epistle and some general remarks on Paul himself, as he reveals himself to us in both Philemon and Colossians.

In the first volume the Commentary on Colossians is prefaced by a prayer to be read before perusal of the exposition, and before II Thessalonians there are two prayers,—one prefacing the exposition, the other the introduction itself; while at the close of the Colossian Commentary, there is one to be read after the exposition is finished. Philemon and I Thessalonians, however, are not so furnished and no prayers at all appear in the second volume. If it is true that the devotional and practical spirit are dependent upon freedom of method as well as of thought, then this series is eminently practical and full of devotion.

One need hardly enlarge upon the truth unfolded to us in these two volumes. It is characteristic of the great preacher, who so long and in such a remarkable way spoke to the inner life of men. It is well worth laying before our own consciences and hearts. The two additional volumes announced—the volume on Peter's Epistles by J. H. Jowett, and the volume on the Gospel of Mark by G. H. Morrison—will not, we are sure, fall behind these initial publications in spiritual value. In fact, the whole series promises to be as helpful to the religious life, as it has seemed necessary to it from the logical point of view. And yet we would regret if it should be forgotten that with all their wealth of expository material the volumes of the "Expositor's Bible" do not wholly neglect the religious and spiritual application of the truth. Naturally the different writers in that series vary in the forcefulness and helpfulness with which they carry out this part of their work; but there are not a few whose gift of pastoral insight and expression in the bringing home of the Scriptures' teaching is marked. (Armstrong, Col. and Thess., pp. vii, 303; Eph., pp. 272. \$1.25 net per vol.)

M. W. J.

If there were any need of evidence that Germany is coming upon the days of constructive theological thinking, the lectures given by such leaders in criticism as Harnack on "Das Wesen des Christentums," and the appearance of such a popular series as "Die Religionsgeschichtliche Volksbücher für die Gegenwart, and the "Biblische Zeit und Streit Fragen" series, would be sufficient.

Biblical criticism has been long at work in the universities; it is coming down now to the people in a plain statement of its results. The great scholars for a lifetime have been going over this field; they are putting together now what they have gathered from their study.

It is, therefore, something more than interesting when, following Harnack's significant lectures, there comes to us a similar series from one who is his university colleague if not his critical comrade, and who, with him, has faced the problems of Biblical criticism, if more from the philosophical than the historical point of view.

Pfleiderer's "Die Entstehung des Christentums," translated under

MAY—7

the title *Christian Origins*, is a small book of less than 300 pages, but it proposes to present to its readers the large theme of the historical conception of the origin of Christianity.

The material of the book is simply ordered. The first half has to do with the preparation and founding of Christianity—the preparation being treated along the lines of the Greek philosophy, the Jewish Greek philosophy and Judaism—the founding being considered from the point of view of the life and teachings of Jesus, and the understanding of these teachings by the circle which the author terms the Messianic Congregation. The second half of the material concerns the Evolution of Early Christianity into the Church, and, besides treating of the work of Paul in that development, considers its literary results in the three older Gospels, its philosophical results in Gnosticism, with the literary outcome of that movement in the Gospel of John, coming finally to the establishment of Church Authority at the close of the second century.

It is all very plainly arranged and very lucidly presented. There is a simplicity of style that is charming, and a quiet assumption of facts that would be mastering did one not stop to ask questions.

But questions come even with the opening pages. In criticising (pp. 19-21) what he chooses to consider the two extreme views as to the origin of Christianity—the Romantic view which conceived Christianity as the resultant of the one person, Jesus, without regard to the many sided forces of the age in which he lived; and the Social-Evolutionistic view which considers Christianity due to the “mass-instinct and mass-tendencies” of his times, developing of their own inherent power without knowledge of any person Jesus—the author posits as a golden mean the view to which he himself subscribes, that “the impulse to the formation of the Christian congregation must have found a beginning at some particular point which, according to the testimony of the Apostle Paul and the oldest Gospels, can be found only in the person, the life and death of Jesus” (p. 19). But here is the question: If the life and death of Jesus were necessary so that Christianity could not have originated without them, what was it in his life and death which made this Christianity possible? Was it something that was simply idealized there by his disciples, or was it something that was real in him? If it was real in him, was it something natural to all men? If so, then any man could have originated Christianity, and it is purely accidental that we call Christianity the Religion of Jesus, while the movement betrays itself as after all very much of a social-evolutionistic affair. If it was something, however, which was not natural to all men, but natural only to Jesus, then by this something peculiar to him Jesus is forever isolated from men and Christianity is due after all to him. It matters little whether this something be called mysterious or supernatural or miraculous. It was something not of the human race in itself.

But we go on from the introduction to the lecture on Jesus. The author has many things to say in criticism of the Jesus whom the Christian Church has understood to be presented in the Gospel history. There was no Jesus of superhuman origin. He was not conscious of such an origin, and as a matter of fact, no such origin historically belonged to

him. As a consequence, he possessed no supernatural powers, — neither of memory nor of foreknowledge, neither over the forces of nature nor over the strength of disease. He never claimed for himself a spiritual Messiahship, for he was a Jew and Jewish thought had no conception of such a thing; nor did he claim a Messiahship exalted after death to heavenly honors, for he never expected a martyr's death and glory, and never foretold them.

All this the author is free to say, and yet we scan his pages to find any statement by him bold enough to attach to Jesus the fact or the consciousness of sin. He is willing to interpret Jesus's words when he rebuked the impetuous follower who hailed him as "Good Master" by reminding him that none is good save one, even God (Mk. 10: 18), as an evidence of noble humility on Jesus's part in refusing to claim for himself moral perfection, and a deliberate placing of himself thereby "in a category with other men" (p. 116). But many others have given a similar interpretation to these words, yet have halted, as does the author, at the line which marks Jesus as a sinner with other men, experiencing a sense of guilt and asking for forgiveness at the throne of Grace.

But again there comes a question. If after all this leveling process there remains something in Jesus's life and character, real and not idealized, which separates him from the common lot of sinful men, are we going to escape the conclusion that Christianity, after all, was due to Jesus as it could not have been due to any other man, and due to him because of his utter isolation from the humanity within which he moved?

When we come to the lecture on Paul, we are prepared for the high place assigned him as the virtual founder of Christianity, as an organization and a church and a religion for humanity. In proportion as the movement instituted by Jesus was a weak effort at reform in the interest of "the poor, the miserable and heavy laden, the pious and the secluded" (p. 124), in that proportion the strength of this world religion which has swept down these centuries and holds today the highest influences for good of which the world is conscious, must be attributed to some other source.

And yet when we follow the author in giving us the origins of Paul's great Christian ideas, we find they are practically derived from remnants of heathen religions with which he may have come in contact in his day, apocalyptic literature which he may have read, and Pharisaic notions which he may have brought over with him from his pre-Christian life. Strange that the strength of Christianity should have come from such things! As far as Paul was conscious of any strengthening of Christian life and thought through himself, he attributes it to something very different — something which the author seems to have missed in his analysis of the man and his work — his personal experience in the personal relation of Christ to him as a Saviour. This does not partake of what the author so emphasizes in his book as the confused history of the Gospel record, nor is it part of that early Christian faith in Jesus which the author holds to be the foe of the real history that lies behind this record. It is the simple result in Paul's own self of that spiritual fact of Christ which even the author recognizes as potent with the heart of the world today.

And once more the question comes. Is this spiritual fact of Christ something which he exerts in common with other men,—the best men of the race? Or is it that which he holds alone of all the great men who have lived and wrought in this world's history? If it is his unique possession, then again he stands isolated in humanity, and Christianity is due to him as to no one else, and due to him because of his isolation among men.

In brief, the author with all his Deistic resentment of the supernatural cannot so reduce Jesus to the human level as to account for his religion by natural means. Against his philosophical prejudices there struggle both his critical conscience and his Christian heart, and as a result we get a construction of Christian origins which misses the origins where it constructs, and fails to construct where it finds the origins. (New York; D. A. Huebsch, pp. 295, \$1.75 net.)

To the well-known series entitled "Heroes of the Reformation," which Dr. Samuel Macauley Jackson of New York University has been editing, there was added *The Life of John Knox* by Professor Henry Cowan, D.D., of the University of Aberdeen. Those who know this series will anticipate the reading of this book with great pleasure. It is worthy to stand amongst its companion volumes. On its title page it calls John Knox the "Hero of the Scottish Reformation," and the intention of the successive chapters is once more to describe the unique position which Knox occupied alike in church and state in the days when the Scottish nation was being born anew and prepared for its later history. It goes without saying that Dr. Cowan has full command of the material, but it may be added that he writes in a lucid and interesting style, and that he does not avoid describing those dramatic situations in which the rugged personality of Knox appears in its most striking light. (Putnam, pp. xxxiv, 404, \$1.35.)

W. D. M.

It is seldom that a book has come to hand that appears more timely in its matter or more excellent in its method of treatment than the volume of the "Crown Theological Library," containing the four Hibbert Lectures by Dr. L. R. Farnell on *The Evolution of Religion*, an Anthropological Study.

The book marks a very wholesome stage in the discussion of themes connected with Comparative Religion. The history of the doctrine of Evolution, in every field to which it has been applied, has gone through two marked phases. One has been to deny the applicability of the doctrine because of the nobility of the result; and the other has been to deny the nobility of the result because of the applicability of the doctrine. To put it baldly in the terminology of the discussions of a generation ago, one party said man could not be descended from a monkey because man was too noble to have such an ancestor; the other party said, the fact that man has a simian ancestry shows that he is only a revised monkey. Both of these positions rested on the same fallacy, namely, that the process of evolution necessarily involved an indential value between the origin and the outcome. In the sphere of religion the same fallacious principle

has wrought to produce confusion in the minds of many respecting the relations of past and present phenomena in the realm of the religious life. The significance of Dr. Farnell's book lies in his ability to keep clear of the magnetic aberrations to thought usually occasioned by the unseen presence of this fallacy. Moreover his treatment is so sane, so clear, and so interesting that it should bring others to a similar rectification of their mental compass. His two lectures on Comparative Study of Religion: Its Methods and Problems will prove of the greatest assistance in helping one to find his path through the tangle of current discussion in comparative religion, including the application to the Bible of the comparative method. The two remaining lectures on the Ritual of Purification and on the Evolution of Prayer are both of them thoughtful studies full of information, and excellently illustrating how the comparative method can be applied to a fundamental religious function without belittling its present significance and value, and without denying the crudity of its earliest manifestations.

The book can thus be heartily commended both for its interesting material and for the value of its conclusions. (Putnam, pp. x, 234. \$1.50.)

A. L. G.

No subject excites more constant interest in the Christian Church than that of the Atonement; and every man of really broad sympathies must welcome any serious attempt to deal with the problem from whatever point of view he approaches it or whatever conclusions he reaches. While a good many of the books on the subject which have appeared in Great Britain and America during the last few years have attempted a restatement of the doctrine, it is not to be regretted that we should have from the Rev. J. B. Remensnyder, D.D., of New York a discussion of *The Atonement and Modern Thought*. This work has an introduction of more than twenty pages from Professor Warfield of Princeton Theological Seminary. Needless to say, the introduction is well written, full of energy, and characterized by a frank attack upon every theory which might be called modern, and a determined support of the Orthodox doctrine. It is a misfortune that space did not allow Dr. Warfield to develop his view of the doctrine in his own words. It is so much easier to attack others and to say you stand for this or that without expounding it. Dr. Remensnyder's aim is to defend the doctrine that Christ in His death made an objective atonement for sin, and that He did so in order to make it possible for God to forgive sin. Through no less than twenty-nine chapters he deals with the successive points involved in this position. Even those who are in fullest sympathy with every attempt to state the objective element in that great redeeming deed of Christ will probably, after reading the book, feel as if fundamental questions had not yet been answered. For it is again one thing to attack the weak points in opposing theories and quite another to go down to the depths in describing what it was in the sufferings of Christ that gave them their reconciling power. Moreover, the book does not make clear to the mind of the thoughtful reader how the work of Christ viewed as a transaction is related to the rise of justifying faith as a human act, and the forgiveness of sins as a living experience. The element in the situation which Dr. Remensnyder

has failed adequately to state is this, that the work of Christ in atoning for sin was itself a process in His experience related to a process in the experience of the Church. It is easier to state in popular and intelligible terms what the relation of that act to our faith is when we speak of the former purely as a transaction. But for the scientific elucidation of the Atonement, this is not sufficient. For we instantly ask what a transaction is or can be with God on one side and the human race on the other. Surely Dr. Remensnyder has, on page 72, made a statement which is capable of very serious misunderstanding when he says: "It is not, indeed, that God has changed in His essential nature, but He has changed in this, that His love is able actively to assert itself instead of His justice." The opposition between justice and love could hardly be stated more bluntly as if the one attitude were irreconcilable with the other. But this hard opposition of facts which from another view must be organically united with one another, seems to characterize various portions of this book. No one can read the book without admiring the determination of its author to maintain his position, and the energy with which he carries out his argument; and there are many pages which will reward the reader for their earnest Christian spirit and their insight into the nature of Christian experience. (Lutheran Pub. Soc., pp. xxx, 223. \$1.00.)

W. D. M.

A book which promises to be of real value to ministers of all denominations has appeared on *The Christian Doctrine of the Lord's Supper*. It comes from a Scottish manse, and is written by the Rev. Robert M. Adamson, M.A. It is a volume of nearly 300 pages, and covers a large amount of ground. Beginning with the Scriptural origins and accounts of the Lord's Supper, it passes in rapid review the great crises in history that have affected the meaning and form of this sacrament. Mr. Adamson shows the tendency of an enthusiast to over emphasize certain passages in the New Testament as if they had a direct bearing upon the matter under discussion, where practically all interpreters would see none. His general position may be said to be that of a convinced acceptor of the reformed doctrine, and is in this regard of the lineage of John Calvin. The book is full of instruction, and no one can read it without being impressed anew by the place which this holy service has ever occupied and occupies today in the imagination, love, and faith of the church of Jesus Christ. (Imported by Scribner, pp. xii, 288. \$1.50.)

W. D. M.

This new volume on Homiletics by Dr. A. S. Hoyt is amply justified in a field already well filled. Its distinguishing feature is an "effort to voice the best pulpit life of today; to study and express its ideals and principles of effective speech," and to put new vitality into the old rubrics. This object is secured not by breaking away from the usual norms of treatment, such as a discussion of the different component parts of the sermon, and the rhetorical elements of style, structure, and delivery; but by a wider range of supplemental topics, and abundant reference to contemporary preachers. This larger scope is seen in the chapters on The Importance of Preaching, The Soul of Preaching; Scripture Authority in Preaching, The Elements of Effective Speaking. The author makes

grateful acknowledgment of the Yale lectures; and has performed a valuable service in gathering into his pages many suggestions from that source, and by weaving into a more formal discussion of the Homiletic art the rich impulses scattered through the more informal treatment of those public lectures. Dr. Hoyt has accomplished a difficult task in welding together in his treatment the usefulness of a text-book, and the charm of a series of essays. The book is delightful reading, and yet is pedagogically instructive. It is equally adapted to class-room work and general reading. The lecture synopses at the beginning of the chapters enable one to see the scope of discussion at a glance. No such book except Dr. Broadus' has so valuable chapters on Explanation, Illustration, and Persuasion. A chapter on "The Oral" as distinguished from the "Essay" style is admirable and is seldom discussed in other homiletical lectures. The range of the author's reading both in sermonic and homiletical literature is wide; and his quotations give confidence to the reader in the author's broad sympathies and his touch with the best current opinion and impulse. At first reading the affluence of quotation seems to detract from the distinctive contribution of the author; but on second reading one feels that he has been reading in this volume the conjoint wisdom of the best modern testimony from the field, and not merely the theoretic opinion of a professor in the schools. The admirable blending of the teacher's instinct and the pastor's experience in this book, organized by scholarly method and kept vital by touch and life, — this quality gives a true originality to the author's contribution, and makes *The Work of Preaching* one of the best manuals within reach. (Macmillan, pp. 355, \$1.50.) A. R. M.

*The Gist of the Sermon* by Rev. Herbert C. Alleman is not a book on Homiletics; but a series of sermons on the Book of Ecclesiastes. This volume is based upon recent scholarly estimates of the book, and is a valuable collection of meditations upon its contents. Various phases of human experience in search for the solution of life are discussed, with suggestions from a wide range of reading in general literature which helps to illumine the exposition. There are so few modern books based upon Ecclesiastes, that preachers will find much that is fresh and suggestive from the perusal of this little volume. (Luth. Pub. Soc., pp. 230. 75 cts.)

A. R. M.

Charles Scribner's Sons are importing a series of volumes published in London, which seek to present in sermon form the Christian message to men of culture and scholarship. Several of these volumes have been already reviewed by us. The latest consists of sermons delivered by the well-known Professor of Ecclesiastical History at Cambridge University, Dr. Henry M. Gwatkin. He names his volume after the first sermon in the series, *The Eye for Spiritual Things*. The sermons are remarkable for their brevity and their lucidity. They are almost too brief to present a thorough discussion of any one topic. In an easy and clear and useful way the preacher deals with aspects of the great subjects on which he addresses us. Occasionally we have a gleam from the historian's study, and it is always welcome; but generally that which we see in these pages is the devout spirit of the man whose learning — and it is wide in science

as well as in human history — has not carried him away from the simplicity of Christian faith. There are many passages in these pages which make the heart burn with Christian emotion as they are read in the Christian spirit. (Imported by Scribner, pp. viii, 261. \$1.50.) W. D. M.

Mr. F. W. Palmer has made an unusually full selection of passages of Scripture designed for use in ministry to the sick and afflicted. His book bears the title, *With the Sorrowing*. The book contains several orders for the funeral service, passages for the troubled, and hymns of faith and comfort. The material is arranged under general captions, and subdivided into specific topics for personal needs and public occasions. It is one of the best manuals we have seen, suggesting a wide range of experience on the part of the author. (Revell, pp. 160. 75 cts.)

A. R. M.



# THE HARTFORD SEMINARY RECORD.

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*With this number the RECORD closes its sixteenth volume. Beginning with the next volume the dates of issue will be changed. Heretofore the magazine has been issued quarterly, beginning with November. Hereafter it will appear in January, April, July, and October. The next number will accordingly be postponed until January 1, 1907. It is believed that this change will meet the approval of subscribers.*

*It is hoped that beginning with the coming year the Seminary will issue at stated intervals, quarterly or oftener, "Bulletins" which will more adequately do what in the past was attempted by the "Alumni News" and the "Seminary Annals" of the RECORD. These "Bulletins," when issued, will be sent to all RECORD subscribers who make request for them.*

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Every science has its unexplored north pole, its dark stellar spaces, and therein lies its invincible charm. The allurements of the unknown and the victory over the unknown are its impulse and its triumph. Such a tract has been, for psychology, the realm of the child's mind. Here too has been a region which theology has felt impelled to explore, or at least to penetrate, by its hypotheses if it would bring into consistency its theory of the true relation between God and man. Arminian and Cal-

vinist, Baptist and Pedobaptist have been constrained to make declaration as to its contents, significance, and potency. Modern students both of psychology and of religion have sought to explore by the methods of the laboratory and the questionnaire the religious experience of childhood and to generalize from the data thus obtained. The spending of forty years in a single pastorate, which has throughout been singularly earnest, sympathetic, and successful in its ministry to the young, is by no means the least efficient method of acquiring appreciation of the religious activity of youth. It is therefore with especial pleasure that we are able to present the article on the Religious Experiences of Childhood, by Rev. Joseph H. Twichell of Hartford, the Greatheart among New England ministers, whose supreme privilege it has been to conduct a multitude of children to the gates of the Celestial City. The minister who reads will appreciate that sympathy with childhood, and sympathy with the mind of Christ may be as true guides to truth as the latest theories of psychologic pedagogics.

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One of the earliest recollections of the writer's boyhood is the sign of a jeweller's shop constructed in the form of a gigantic watch bearing on its face the legend "time is money." This was the appeal to the inventive genius, the watchword of industrial progress. A later maxim of commercial and political success was "money is power." *Coniston* is a sermon on this text. In his instructive address on "Technical Education in Relation to Educational Development" delivered at the last Commencement of the Worcester Polytechnic Institute, Mr. Charles G. Washburn, president of the corporation, very appropriately calls back to the adage of the father of modern science that "knowledge is power." In it he shows how intimately the commercial influence of a nation is linked with the intelligence of its workmen trained in technological and trade schools. The question how to succeed pierces with its interrogation point the ministry as well as other callings. Some today are answering it along the line of Mr. Washburn's address, with its appeal for the technical and trade school. The ministry is by no means dishonored when,

in some of its phases at least, it is called a trade, — if by trade is meant simply the mastery of a technique without the purpose of original creation. Training for ministerial success is not altogether unrelated to training for success in other callings. Current thought respecting theological education is confused by the oscillation between the scientific, the artistic, and the technical phases of the profession. In this respect it feels the influence of discussions respecting education in general.

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The theological school has recently had thrust upon it from various sides varying views of the ministry. These have been conditioned by thinking of theology as a trade, or an art, or a science. The ideal minister, it is suggested, is the layman who in a comparatively short time has learned to do certain classes of things. He has learned to administer religious education, master linguistic and social details that shall train for producing certain sociological results among certain classes of people, like the newly arrived immigrant, etc., etc. This is essentially the conception of ministerial education as attending a technological or a trade school. Then there is the clamorous insistency that the business of the ministry is supremely to preach. It is suggested that the Seminary fails of its duty, unless it is able by some pedagogic necromancy, not only like Pygmalion to fashion from refractory material a love-inspiring form of invincible attractiveness, but also to play the god, — to give it life and to endow it with the most subtile of all gifts, that of original thought and persuasive utterance. Here is the artistic conception of ministerial training. Then there is the widely heralded view that the chief business of the Seminary is to teach men to think, — to think scientifically, to think as no frail layman could ever think, and to think the thoughts of God after him. Not simply those thoughts that have revealed themselves in the spheres of nature and of history, — but also, and chiefly, those thoughts that spring from the very heart of God's paternal love. To pierce the core of the divine intellection, to know the innermost communings of the divine mind with itself, till the cause and the methods and the purpose of God's dealings with his

world shall be explicate before the mind of the scientific theologian, — this is what the Seminary must train the minister to do. It is not altogether strange if at times the schools of theology utter the Pauline sigh, “Who is sufficient for these things?” It is here the question of the technological school, the art school, the university, and their inter-relations thrust into the field of theological instruction; with one marked difference, — there appear as yet with perhaps a single exception, no Christian men of large financial means who have come to possess such convictions, or prejudices, that they are disposed to back with large endowments institutions to carry them out.

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It is by no means surprising that under existing circumstances men are asking with great earnestness the fundamental question, “What is Christianity?” and are insisting that it shall be somehow defined in terms of its purpose, — the end it attains, or is meant to attain, in the life of humanity. For it is demanded that institutions which are to train men to propagate Christianity should first of all make plain to them that which they are to promulgate. There is a pretty general consensus among Americans, except those who claim that the Westminster Confession is the ultimate form of Christian truth, that the essence of Christianity is not to be found in a changeless and static orthodoxy. We are not disposed to hold with the German theologian, that the title “Progressive Orthodoxy” is necessarily a *contradictio in adjecto*. Professor Sterrett in his recent book, reviewed on another page, observes that in the effort to get away from this static conception of Christianity “the first escape has been into ethical Christianity. The second has been that opened up by Ritschl, — back to the ‘crystal Christ.’ The next escape has been into social ethics, or the philanthropic work of the ‘institutional churches,’ — the service of Christ being interpreted as that of service to fellow men. Great and faithful as have been these three forms of activity, with those who have thrown off the incubus of orthodoxy, we find the common danger to be that of de-religionizing the Church.” While according to his view the fact is that “the essence of Christianity can never, his-

torically, be separated from the Christian Community. . . . Mere essence can never be an actuality, and, though no empirical actuality can ever be the absolute reality, it is the space and time form of the process towards this reality." Here then we have Christianity conceived as the progressive faith of the church.

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Ever since its publication we have been accustomed to look to the *Hibbert Journal* as reflecting the crested wave of the tide of religious thought. The July number has two interesting articles by Congregational ministers, both looking towards a definition of essential Christianity. In one of them under the somewhat captious title, "Why not Face the Facts?" Rev. K. C. Anderson of Dundee, says that the "reports coming in from all parts of the world today tend to one announcement, they all unite their voices to preach one mighty gospel, the essential goodness of the world and of life: that the universe is cradled in love . . . that it is not only a unity, but a beneficent unity; that the life of man, the child of the universe, lies embosomed in one great life; that the essence of things is good, and the purpose and outcome good. But what is this but the confirmation of the essential gospel of Jesus Christ? . . . This is the eternal gospel of which all partial gospels are but phases."

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Principal Forsyth of Hackney College writes reaccenting a theme on which he has earlier dwelt, "The Reality of Grace as the be-all and end-all of Christianity," and his paper is chiefly a plea for concentration on this one theme. "Men do not deny," he urges, "they ignore the Christian idea of God. The time's demand therefore, is not for a diviner idea of God; it is for power to realize in experience, conduct, and thought an idea already more divine than we can either take home or carry home in practical effect. . . . The real power that is demanded by our actual moral condition, our sinful condition, the only God relevant to it, is the holy historic God in His act of judgment-grace—the God in Christ we inherit, given us and not discovered, given by Himself and not procured even by a son, given to meet our moral perdition. . . . This indispensable power is

given in the Cross as the spiritual fact and power in history, searching and judging to the last reality, gracious and saving to the uttermost eternity. . . The need and the core of moral history, as we actually find things, is Redemption — the Gracious, Pardoning, Delivering God."

Such selections do not give the proportions of Dr. Forsyth's thought, but they do indicate its ictus. Here in the compass of less than forty pages of a current review, and emanating from a single small denomination in England, are set face to face views respecting the essence of Christianity, which if not contradictory, are so divergent in their emphatic notes that it is possible to discern in them, at best, only the striking of a dissonant chord waiting to be resolved into real harmony.

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The situation in the realm of theology is not so altogether different from that in the realm of natural science since the discoveries of M. and Mme. Curie. There is criticism. There is discussion. There are those in both sciences who have already erected revolutionary systems of metaphysical reality which are announced as the Theology or Physics of the future, and they have on both sides been listened to and perhaps earnestly dissented from. In the mean time since the relation of the metaphysics of religion, its ultimate being, comes so much nearer to life than the metaphysics of physics, earnest and God-fearing people are summoning the ministry in general and the theological schools in particular to an instant unanimity and a consuming ardor that shall overwhelm not only unfaith, but dissent as well.

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In the article of Principal Forsyth already mentioned he has some interesting suggestions in respect to theological education in which he urges attention not only to the details of biblical scholarship but to "the waxing import of the whole Bible." "To be original, we must be kept in vital contact with originals." This suggests a difficulty in modern theological education that is impressing itself more and more on the seminaries. It is the difficulty that arises from the abandonment by the colleges of

Greek as an entrance requirement, and the steady decrease of those who pursue the study during their college course. If a man decides on almost any calling, except one, and decides upon it as late as his junior, or even his senior year in college, the institution will already have provided courses which will supply him with the prerequisites. If, however, in junior or senior year his conscience should summon him to the Christian ministry, comparatively few colleges supply him with the opportunity to learn enough Greek intelligently to read his New Testament, to say nothing of the Hebrew requisite for the intelligent study of the Old.

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Theological Seminaries at the present time are confronted with a serious difficulty in fulfilling their obligations to students for the ministry. On the one hand there is the clamor that too much time is required in learning the rudiments of Hebrew, because thereby too little time remains for other important matters which the curriculum should include. The seminaries have long agreed to this and have in vain appealed to the colleges to provide the opportunity to prospective students to use it so that such time can be spared. Soon the average candidate for the ministry will come to the doors of the seminary as innocent of the knowledge of Greek as of Hebrew. Every seminary can doubtless today report applications for admission to the entering class which bear the annotation "no Greek." The difficulty grows up in part, at least, from the current conception referred to already, of the ministry for Christ as a sort of "trade," requiring simply a certain rather specified technical skill for its successful carrying on. The medical schools, for the most part, admit high school graduates at the beginning of a four years' course in medicine, and at the same time make such allowances for work done in colleges that it is possible for the college man who has used his opportunities to the forwarding of that end to graduate in medicine in three years.

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This suggests a course that it may soon be necessary for the schools of theology to adopt. We have long advocated a four

years' theological course as the normal. It would appear that the time is almost at hand when to the course must be prefaced a preliminary year in which shall be placed those studies which may fairly be regarded as preparatory to the efficient pursuit of theological science. At the present time it is altogether possible for a student to present himself as a suitable candidate for the study of theology, who knows neither Hebrew nor Greek; who has no such command of any living language as to enable him to read anything but an English book of theology; who has never studied philosophy or its history, with the exception perhaps of the rudiments of experimental psychology. And there are those who protest that in three years or even less the seminary should train such to be Chrysostoms or Origenes. It may seem that the case has been stated extravagantly. Yet the letter-files of any theological school would justify it to the last detail. The situation is simply this. Men come to the seminaries less and less well fitted for theological studies, and on the other hand the requirements of theological studies grow wider and wider with the expansion of the science. It would seem to be practical, thoroughly in accord with the methods of other professional schools, and well-nigh imperative that some such action should be taken.



## THE PLACE OF THEOLOGY IN PREACHING.\*

In departing from your usual custom of assigning the address of this evening to distinguished scholars or ecclesiastical leaders, and designating instead a speaker from a busy pastorate quite apart from the atmosphere of the scholastic centers, the aim is, I assume, to get the look of the minister's work from the standpoint of a toiler on the actual field. And there is inevitably a difference of viewpoint between the vantage ground of the biblical scholar and that of the preacher. The work of the minister has not quite the same look when viewed from the academic watch tower as from the beaten highway where it is geared and put on the road. The theory and the concrete reality do not exactly match as the face in the glass.

Theological training is far more sane and practical now than in some of the decades of the old century, but in those rather distant sixties our theological armor needed some careful readjustment, and when put to the test brought us some mortifying disillusionments. But since then many things have happened. Much water has been running under the theological bridge; and some of it never to return. It has not been an easy thing to teach theology, or to preach the gospel for the past third of a century. It has not been a favorable time for dogmatism or for *ex cathedra* dialectics. All our beliefs have been in the melting pot. Many ecclesiastical heirlooms have been rather roughly handled and some of them have been sent to the lumber lofts. We have been revising our creeds at a great rate. We have been fighting shy of the theological zone. We have been releasing our fury upon dogma. We have been actually trying to get on with a creedless Christianity. We have been smitten with the love of indefiniteness and have more than half persuaded ourselves that the age of theological formulas has gone by. The

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\* An address delivered at the Graduation Exercises at Hartford Theological Seminary, May 30, 1906.

French Director's hysteria has been shared by many, who thought in his panic over the collapse of theology that by throwing overboard miracles and retaining a couple of doctrines, Christianity might manage to survive. To which we will not wholly disagree if he will allow us to choose our two doctrines with their ramifications and interrelations. This has been an age of euphuisms. The dove, it has been suggested, has been "getting into the eagle's nest"\* and has been doing some finely cadenced cooing. It has been a great age for gospels that do not offend; an age of pocket creeds which, while not wounding the sensitive decrier of dogma, have been impotent before the gigantic evils of the world. We have been minimizing sin and confronting it with an impotent Christ who has been described as having been "born of poesy, suffered under philosophy and raised again in the minds of those possessed with the desire of doing good." Of course I do not speak for the theological school where your teachers have been building the good ship staunch and strong with every article of its multifarious furnishings riveted down with clamps and screws of steel. But out there where we pastors come from many have not been dealing with the compacted positives of faith. And I assure you it has been a hard time to teach a reasoned and assured theology or to preach the gospel of Jesus Christ to people who decry dogma and want smooth things preached to them.

I do not want to alarm these young preachers, but I say deliberately that there is no man so tempted to unfaithfulness to truth; no man in such exigent danger of losing his soul, as the minister of Jesus Christ. The temptation is enormous to be cowardly, to be treacherous to his commission; to modify his message, to shade it down to the conventional standard, to let other people especially of the undogmatic temperament dictate the kind of gospel they want dealt out to them. The temptation is real. De Maistre said that in early life he had the intention of being a preacher but happening to become a religious man, he gave it up. We have been passing through a zone of this thing ourselves, when the temptation to believe nothing has been very great; when the temptation to hack and hew at the

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\* Principal Forsyth.

great redemptive purpose of God, to comb it to a thread or a hair, has been pressing and insistent. This age has been the happy hunting ground of semireligious fads and half true fantasies foisted by the cheap charlatans and the wily martinets who will tell you to think the world of sin out of existence, put yourself in tune with the infinite, and remand all redemptive measures to the rubbish heaps.

And yet after all this revolt against creeds and dogma—this talk about the tyranny of the dead hand and the fatuity of living on “cut straw five hundred years old”; after all our frantic effort to dispense with theology, and our mortifying failures to coin a vacuum into good working forces; all signs fail if there is not rising the demand for the authoritative voice of the old days. It is the confident belief of many who have an understanding of the times that the age of the theologian is at hand, and as a consequence the age of the great and authoritative preacher of the gospel of Jesus Christ. We believe the time of the great preacher and of the great theologian has come and come insistently, and they come in company.

It goes without saying that great preaching only breaks out of the deep rich soil of a great theology. The age of great preachers has always been the age of great religious beliefs. Preaching to be robust, trenchant, down reaching, soul searching, will compelling, life moulding, must be theological, dogmatic, authoritative. The great preaching has always and only been done by the theological athletes, by men who believed something, by men who were saturated and steeped with the spiritual certitudes. By men who could think God's thoughts after him and thread their way through that ordered plan by which God saves the world to the glory of his grace. We notice, if we have read any history, that the notable spiritual world movements and upheavals have all been inspired by great convictions of truth. From the Apostolic age to the Augustinian; from the Reformation to the Puritan, they have been theological ages. The great epochs have been theological; the great revivals have been doctrinal; the notable revolutions have been driven under the lash of great moral and doctrinal convictions.

It is a fatal mistake to suppose that a minister or church can get on without a theology. An individual, it has been said, may get on with religion, but "a church must have dogma." Its vitality will ebb if you devitalize its creed; or cut it down to the vanishing point. The world with its great heart hunger, with its corroding misery, is not going to make large place for the clerical invertebrate who goes to his work mumbling his half-beliefs and disseminating his unreasoned opinions; throwing out his theological conjectures like half spans that rest on no solid piers in mid stream and reach no further shores of assured certitude. This doctrinal timidity that brings truth to its lowest terms and combs the gospel to a thread produces no thoroughbreds for the pulpit, I notice. No moral inspirations are going to come out of pulpits hesitant and apologetic whose occupants are sure of nothing and wallow perpetually in a sea of negations.

It may be true that men were called by the Master in the beginning who were without a definite and reasoned theology, but we notice that those rudimentary beliefs, hazy and indefinite, did not remain in their rudimentary stages. They were not long in snapping their girdles and finding new and larger measures; they quickly expanded into a comprehensive system of correlated doctrines, into whose depths one of the primitive teachers tells us the angels desire to look. These men would not have spread Christianity over Western Asia and Europe had they preached some new ethical ideals, a trifle better than the prevailing Stoicism, or had they told some pretty legends about a brilliant young Syrian who subdued his will and died at the place of the skull a victim to his nation's prejudice. The church did not go to these Mediterranean peoples with a batch of moral maxims touched with emotion, as Matthew Arnold suggests; but with a reasoned system of beliefs that bore down in discomfort and defeat the proud philosophies and religious cults which had for centuries held the European mind in thrall.

Of course there is place made for the creedless, even in the Biblical revelation. There is good succulent pasture for those who eschew doctrine and go into panic at the suggestion of dogma. There is always the undogmatic epistle of James, where they can

ruminate undisturbed by the specters of doctrine, though there are peaks that rise fearfully near the dogmatic sky line; and there are also the charming idyls of the book of Ruth and of Esther, and the moralistic truisms of the wisdom literature, all of which will make little demand upon the higher arches of the brain. But if you are going to gird up your loins and in true workman-like fashion go through your Bibles from cover to cover, you will find an orderly system of truth that goes before and makes possible the practice of the moralities. You will find Jesus oracular, dogmatic, and severely authoritative; and you will find Paul dealing with a cosmos of spiritual certitude quite as orderly as the scientist's scheme of nature; and Peter up to his eyes in theology, and John wrathfully belaboring the deniers of the fundamental articles of the Christian faith — and his list is a long one.

The value of an accredited creed depends not on whether a man can be religious without one but whether he can put his religion to any serviceable use without definite convictions and beliefs which find for him his program of procedure. Can his Lord and Master who spoke openly to men, and never breathed the spirit of the agnostic in any utterance of his tongue, use the man who cannot think his great thoughts after him, a man who is draining out every suggestion of dogma, and is perpetually reducing Christianity to the irreducible minimum. The most pitiable spectacle we have, and the sight is not uncommon to us out in the world, is the preacher gyrating up and down in an exhausted receiver, dealing in negations, hesitant and stammering, likely as not pirouetting through the world on one or two selected beliefs, dealing out scraps and pulpit prettinesses, enforcing a few of the "pink pieties" and evening party moralities that dredge the depths of no man's soul and inspire no great spiritual endeavors. We stand amazed at such men's ignorance of the message they are sent to master and proclaim, and are no longer surprised that John Stuart Mill should in his haste, as he might have done in his leisure, put ministers among the uneducated classes.

No, the real preacher, certainly the great preacher, must be a theologian. He must first know and then declare the whole counsel of God; he must build on the foundation of the apostles

and prophets, who were no theological agnostics; he must get hold of the great truths which in orderly array took the heart of the ancient peoples by storm and have been the creative forces beneath every great spiritual epoch and era in wrenching the life of the world out of its old grooves and finding for it new channels.

And a great theology has never been so near any age as it is, we believe, near our own. The Scriptures have been in the furnace and are emerging without the singe of fire upon any of their elemental or essential truths. The historic vindication of the truth of Christianity is completer than ever before, while nature has been strangely in our time dropping her veils and growing more and more transparent. The physical universe has expanded in our time into immeasurable distances on every hand, out of which God has been strangely breaking forth upon us; the lancet windows which natural science has fashioned for us have widened out into such expansive outlooks that we can all but see the sweeping folds of God's garment and touch its hem in a way the old creed makers were unable to do. In view of the new light upon Scripture and upon the vastly expanded physical universe and the profounder knowledge of the nature of man we may dare believe that theology stands at this moment at a hundred doors with a bunch of keys at her girdle that will admit her to a wider world than has hitherto been explored. If the old awe born of superstition or of half beliefs has been dropping away a new wonder has come to birth at the extent and mystery of the spiritual cosmos and out of that enlargement of knowledge a greater theology will be born; and a new and nobler type of preaching will be in reach. For only men who have grasped the great order of God and thought through his great purposes for the world will preach with passion. A man with a little universe and a whittled away theology, a devitalized Bible, a merely human saviour, and a redemptive system out of which everything that is really redemptive has been drained away will never preach a heart compelling gospel. "They that wonder shall reign" is one of the unrecorded sayings of our Lord; and certainly the preacher who does not see truth enough to make him wonder and hold his soul in awe is not headed

toward great preaching. Carlyle well says "the man who does not wonder and habitually wonder and worship, even though he be president of a hundred royal societies and carries a whole Mechanic Celeste and Hegel's philosophy in his single head is but a pair of spectacles behind which there is no eye. Better to live in a cottage and wonder at everything than in Warwick Castle and wonder at nothing." And the preacher is to be pitied who can stand before the might and majesty of nature or before the greater magnitudes of grace which caught the apostle's spirit into rapture, who saw the heights, depths, and lengths, and breadths of the love of God which passeth knowledge, and lifted his head in wondering ecstasy exclaiming "O the depths of the riches both of the knowledge and wisdom of God! How unsearchable are his judgments and his ways past finding out; for who hath known the mind of the Lord and who hath been his counsellor? for of him and through him and to him are all things to whom be glory forever," — the man who cannot in some measure share this spirit of wonder, awe, reverent admiration, has put the passion of the great preacher out of his reach. No, it is not from too much theology the church suffers but from far too little. It is not from too much dogmatism and authority the pulpit is weak but from the lack of the positive note and the authoritative accent born of great convictions of the larger truth.

But at this point we may be met with the question, Can we have a great theology or any theology at all? On the extreme left we are told that the chair of theology has been vacated, the doors have been closing behind us, the footlights are out and the curtain has been rung down. After destroying the idea and possibility of a special revelation, after leveling the old Himalayas of doctrine and flattening the theological landscape to a plain, they tell us that the hope of reconstruction is vain. Since there have been no breakings forth of God upon us at all, and since it has been proved that ours and other ethnic faiths are but struggles of the unaided mind into the upper ether, a mere human search after God if haply they may find him; since finding that there have been no approaches of God to us, nothing remains but the staking off of the spiritual frontiers a partitionment of the field and an establishment of the racial boundaries. But if, as again

we claim, we have a special revelation that throttled in its cradle mightier antagonists and better ethnic faiths than existing nations know; a revelation that draws the veil from the face of God and answers every question upon man's relation to God and man's sin, redemption, and ultimate destiny, we believe it embodies great spiritual laws that can be thought out and thought through, laws that assure definiteness and certainty for an orderly system of beliefs.

What is to be that theology depends upon the equipment and furnishing of the theologian. Just now we are, or rather have been, at the mercy of the historical student. In our time the historic spirit has been exploring origins and methods of revelation, and it has been this historic spirit in certain of its schools that has been loud in its proclamation of the impossibility of definite and final reconstruction. The historical spirit has done us valuable service which the theologian is first to acknowledge; it has made some of the old thinking impossible and irrecoverable, but it has overworked the contention for the non-historicity of the record of revelation, and understated the place of personality as an instrument of revelation. A historic revelation is made through men; God hath spoken in sundry times and divers manners to the fathers by the prophets and through his Son. Humanity fleshed and full blooded has surely been rich enough to furnish vehicles for the transmission of the will and mind of God, without resorting in quite so large a measure as is claimed to the romancing spirit which has drawn upon its imagination to supply underpinning and trellis support for the truth revealed. We shall probably reflesh and re-embody some of these stalking ghosts of history and find that there were really warm heart-beats behind their breasts very nearly like our own. The historic spirit has put us very largely in its debt; but we would insist upon the plus sign when we are seeking for our future theologian. Faith and vision and experience are indispensable for the equipment of the theologian. A student of the mere outsides of revelation may miss the whole substance and essence of a divine revelation. The historic spirit can chase all the angels of supernaturalism back into heaven, and beat down the great revelation into commonplace; but joined with faith and vision, and a profound experience of the gospel to redeem a



soul from sin, it can rear those Alpine summits again. Men who have been dredged to their depths by the gospel and know by experience and conviction the grace of God are alone furnished for the constructive work of the theologian.

Now in discussing the preacher and his theology and the relation of theology to great preaching let me call your attention briefly to some of the salient points of a working theology that the preacher must be reasonably sure about if he is going to carry to the world a real gospel.

And first there is the doctrine of sin. Sin, or the preaching of it, is not a gospel of good news, but it is the concrete thing the gospel has to face and deal with. We need to measure the reach of the evil with which we have always to contend, for the gospel has no effective appeal to make to men except through the consciousness of sin. With a righteous man or world Christianity has nothing to do. Sinners are the class Christ calls to repentance; it was sin with which Jesus had always and everywhere to do. And it is with sin that theology must deal — perhaps for our time must freshly define. No doubt the doctrine is beaten into the thinking of the student of divinity with thoroughness, and no logic can find a flaw in the argument; but when he gets out where some of us come from he will find some theories of sin that would not pass muster in the lecture room of a theological seminary. We have in our time some very small definitions of sin, some delightful euphuisms and some jaunty and jocund optimisms that have taken the old severities out of the word. It is acknowledged in some quarters as a rather inconvenient survival; an inheritance from some low-browed, hirsute ancestors of ours, from whom nothing better could be expected. Though the survivals are quite out of proportion with the originating cause. In other quarters, out of ear shot of your theological professors here, it is regarded now as a distinct creation of the mind having no reality, to be thought out of existence and passed as you passed your shadow on the street yesterday. The jaunty optimist ignores it by shutting his eyes and saying with Mr. Emerson "this is a pretty good world after all;" or with Mr. Browning "God's in his heaven, all's right with the world." We have been very busy in

our time in untwisting the darkness out of life and in banishing the religion of fear and calling off all the terrors of the old yesterdays. And yet we notice that all the fine optimisms prevalent do not stop the flow of the great river of misery and death through the world, and in the absence of adequate pulpit warning we are leaving it to the poets and novelists to make its presence known.

There are pulpits squeamish about the very mention of the word sin, lest it start the hiss of the old serpent, and so the word is clad in plush and velvet that no offense be given. Forgetful it would seem that Jesus had incessantly, if not wholly, to do with sin, always measuring himself against its tremendous power and speaking five words about its retributory consequences where he spoke one about heaven. Ruskin, who is always preaching, looking with blazing eyes out into the black evil of the world, says, "the fierceness against sin is the very life of the church and the toleration of sin is the dying down of the lamp." When you get heart-weary of looking into the scars and gashes of sin upon its victims, the remorseless grind of its never resting machinery, which you have only to open your eyes to see, take up your Milton and let him guide you through its gulfs of darkness, and your Dante and let him conduct you through its fiery circles, or take your Apocalypse and see this gigantic world power, horned, and hoofed, and eagle-taloned, welcoming innocence on the threshold and, after its work of brutal spoliation, sending it from life by the rubbish chutes. Or if you do not want to study it in its more brutal forms let the Revelator show you the woman of scarlet, bedecked with jewels, crowned with gold, with the lure and witchery which sweeps into her train those who would not be driven by brutality but whose blood is later found in her clotted robe, which hides every form of uncleanness. Read your Shakespeare, ye who think sin a bagatelle.

Or if we do not want to go far afield we may explore the dark gulfs in our own nature, the unexplored hinterland, that wild country of the soul which dragons haunt and in which beasts kennel and serpents hiss if we have not opened them fully to the Spirit's cleansing. What know multitudes of this wild country of the soul with which the redemption of Jesus deals and which you are to mediate. The preacher must know this tremendous tragedy

of sin which is always on the boards if he would glimpse that mighty tragedy of the gospel, the tragedy of the place of the skull. "A wild strange flame rages in human nature," says Horace Bushnell, "that is surpassed by no tragedy, nor epic, nor by all tragedies and epics put together. In the soul's secret chambers there are Fausts more subtle than Faust; Hamlets more mysterious than Hamlet; Lears more distracted and desolate than Lear; wills that do what they allow not, and what they would not do; wars in members, bodies of death to be carried as in Paul; wild horses of the mind governed by no reins; subtilties of cunning plausibilities, of seeming virtues writ in letters of fire heaving thoughts under the brimstone; more of revenges, pains of wrong and of sympathy, of suffering wrong; aspirations that have lost carriage; hates, loves, beautiful dreams and tears, all these acting at cross purposes and representing the broken order of the mind." And it is this wild inner disorder — this "Call of the Wild" — that you preachers will have to deal with and your message will have to confront. And perhaps the real tragedy of it all is in the unconsciousness of your jocund optimist who, because God is in heaven, believes all is right with the world. And then add to this human nature's crowning self-dishonor, the sin of caring nothing for divine love and remedial helps and agencies, keeping God at bay, and that fine stroke of moral insanity which debars him from crossing the soul's frontier to claim his own; the sin that refuses forgiveness and the audacity which claims in the name of unbelief to be able to make a better life than Jesus Christ can help a man to live.

Now this is one side of our work; we must see and know the ubiquity, the omnipotence, the audacity of the titanic power of sin. You can never get the measure of the cross till you measure the vast expanse of the field on which the cross is laid. If the evil is unimportant, then the redemption is unimportant; but if sin is high tragedy you may expect its full corollary in redemption.

And now let me ask, as I hasten to conclude, have we a gospel that works redemptively in these deep, wide grooves of sin? If we can find it we have found our equipment. And here the preacher needs to know his message. This awful tragedy of sin must be matched by a power unto salvation. This universal race

experience of evil must be confronted by a universal, a race, redemption. If the race is in slavery and under condemnation a Redeemer must be found who, morticed at the heart of humanity, can find for it its recoveries and its new becomings. And this power of recovery runs back and focuses in a Person. Who was He? is the question that theology must ask and answer. Our age has been hesitant here. It has been trying desperately to find small definitions for Jesus Christ and yet preserve the sanity of the gospel. Which is impossible from the way we have been back shelving some of the pretentious books from the theologic press before the printer's ink was dry upon them. We have been trying to match the sin, the misery, the sorrow, and death of the world with an inadequate remedy and we have found that the sin and misery of the world do not budge before a Christ that can be put into small formulas. Vinet says Strauss failed to understand the greatness of the personality of Jesus Christ, and that Renan was too small for his subject, and I fear there is much modern thinking against which the same charge can be laid. No cheap talk about Christ's teacherhood and exampleship is going to solve the problems of sin. Renan's Christ cannot redeem the world, nor Strauss' Christ, nor Theodore Parker's Christ, nor Mr. Emerson's Christ, nor Schmiedel's Christ. Young men coming to their work knowing only the light touch of a humanitarian Christ upon the world do not know what a world harrowed by sin and furrowed with the ploughshare of an irredeemable misery actually needs.

Everything depends on who Jesus Christ is. Sin, grief, misery, guilt, sorrow, death, change color the moment you get your definition of Jesus Christ. With a little Christ the whole gospel story is eviscerated; church history is a tangle of inextricable confusion and the historic experience of all the centuries is but a mass of unintelligible data. Whatever be the small and blundering thinking our age has been doing, here, at least, is a Being great enough to divert the worship of the ages on its way to God and appropriate it to himself; great enough to draw the greatest spirits of history to his feet; great enough to mould the virile, commanding peoples of the world; great enough to inspire the whole mass of the spiritual life of these nineteen centuries; great enough

to build around his name the immense charities and philanthropies which have so materially lessened the miseries of the world ; great enough to be the greatest in the greatest of spheres, which is the religious life of men ; great enough to open the kingdom of God to all believers, — after which it vindicates the sanity of no man to be here, pointing the small end of the telescope upon him, to sink him to the ranks or to place him in line with the founders of what are called the great religions of the world. Whoever he be, he has certainly been doing the work which only God can do. Settle the question of who is he, and you settle every other question : miraculous birth, miraculous work, imperial claim to world empire ; power to mediate between the world and God, the power to control the destinies of all men. Answer that question wrongly or inadequately and all these and a hundred related questions tangle themselves up in inextricable confusion. Answer the question rightly and all these facts about his work and influence upon the world find their nice articulations with one another and with him.

After this question is another, What did he do for the world? He tells us and his spokesmen tell us, he came on a mission to the world's sin. Not to pronounce some Addisonian essays or exert a gentle moral suasion and set us a little better copy than others have furnished for imitation. But to deal with that which is deepest in human experience, guilt, misery, death. To match the tragedy of the world's guilt and sin with the greater tragedy of redemption. Deep calleth unto deep. We are, at the cross, at the place where two mighty seas meet. To those who know the actual universe, even who know their own hearts, something must be done about sin. Things do not come right by being let alone. God does not pass over and condone sin ; he passes over nothing that wears the look of sin, he condones nothing. The universe is too compactly jointed ; too thickly arteried by the meridians of law to pass transgression on its way. Forgiveness is not provided for in the constitution of things ; it is not independent of redemptive economies. It is the one thing not provided for in the constitution of things. Plato thought God could not forgive, and he was right from his standpoint ; but he did not know the cross. There is nothing in

natural theology to save Calaban or wash the red right hand of the guilty Queen. The Scriptures emphasize the extreme difficulty of forgiveness: as unknown in other religions. Who is like unto thee that pardoneth iniquity, that passeth by the transgression of his heritage. It is the one awe-filling fact to apostolic minds. O the depth of the riches, both of the wisdom and the knowledge of God, in finding the remedy.

No cheap, costless redemption will do for the soul that has tasted the bitterness of sin, nor for the God whose holy order is invaded. The ethical nature of God is matched by the ethical nature of man, and what does not satisfy the nature of one does not satisfy the nature of the other. The indignation of the soul's moral nature against its own sin does not stand over against the easy connivance or complaisance of the ethical nature of God. No man with an unrestful conscience is going to take up with an easy and cheap redemption. Nor can he count upon the indifference, or the effusive and emotional grace, that pardons without conditions. No, no easy redemptions will avail. Silver and gold do not furnish the currency that circulates here. The redemption that deals exhaustively with a sinful world-condition must follow sin into the realm of the universal order and into all the wild country of the soul and into all the deep death kingdoms. God is himself at the center and source of the ethical order of the world, and since the universe is moral and sin invades it something must be done about it. In law God is alive, says Dr. Dale, and if law is the mode of the divine action and God is identified with the whole order of the world, then moral problems emerge with which redemptive economies must deal. And this is a problem, says Dr. Chalmers, fit for God. Any atonement that is merely subjective and which disregards these emerging problems will never satisfy the ethical nature of either man or God. If God has the same indignation against sin that the conscience has; and if the conscience loathes sin and the agent of it, which is ourselves, then we had better believe that God has the same indignation we have ourselves, and, if so, the atonement must confront that indignation, as we believe it does.

We have been hearing much in our time about the unconditioned love of God, as if God's love could ever be uncon-

ditioned. But love is not "love at all unless it is holy."\* Jesus, standing in the shadow of the cross and mediating for man, is a face with a righteous Father, a holy Father, and not a weak and nerveless Fatherhood that condones sin. The death of Christ was a judgment pronounced upon sin. Jesus Christ there represents himself as handling great sin problems dealing with sin and with sin's vast and far-reaching relationships, meeting sin's defiance of all ethical laws with crushing and annihilating judgment. We are not let off easily, and no easy redemptions, that take no account of these wide-reaching relations of transgression, will ever capture the heart of the world, or send men to the ends of the earth to publish them. Because he, the Lamb of God, bore the sin of the world and bore it away in our behalf, and for us men, and our salvation it is that we have something to tell men that will spell-bind them after all these sweet-scented nostrums about getting into tune with the infinite by our unaided efforts have run their course and been forgotten. No little atonement creeds that you can crowd into a nutshell and carry in your vest pockets, will ever break the titanic power of sin or win the stubborn will of man. No theories that do not trawl the lower deeps of the soul where sin hides and huddles and hushes its strength for the fatal spring, can ever develop great spiritual life in the churches, inspire great sacrifices, prompt great heroisms, or effect a new birth of life. No one is going to take on the sacrificial spirit until he sees the supreme sacrifice in the cross. No one is going to the world's end to proclaim a natural theology or an unconditioned forgiveness which was just as true before Christ came, if true at all; and no awakening of the conscience of the world will come till you can tell men that Christ died for the world, for the whole world, and hath brought in a race redemption that touches the destiny of all men, after they have seen the revealing light and made choice or refused to make choice of the eternal goodness. We shall make no effective appeal to the heart of humanity till we can declare that this holy love put itself in every man's place and bore his sin and died that he might live. There is a legend of the saints how a band of

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\*Principal Forsyth.

the Franciscans stood, after their completed life work, before the throne of their Lord with their lips stained with crimson. And when the Master was asked the meaning of the crimson lips, he said, "These are the great preachers of my cross, for the story of my redeeming love only comes with power over lips red with my outpoured blood." Many preachers of our time will not stand before their Lord with the crimson stain on their lips, because they have strained the life blood out of their theology — who find all they know of the gospel in the parable of the prodigal son and the Sermon on the Mount, and have forgotten that there is one mediator between God and man, Christ Jesus, the righteous one, who is the propitiation for our sins and for the sins of the whole world.

A religious teacher was asked what he thought of Prof. Seeley's *Ecce Homo*, and replied, "What does the book think of Jesus Christ?" Jesus Christ is the measure of all values. What place we give him and his cross will determine our ministry. This question he asked, Whom do men say that I, the Son of Man, am? And when the full, resonant answer came, Thou art the Son of God, he said, now I can build my church with men and by men of this faith, and the gates of hell shall not prevail against it. Does your theology give you a great and redeeming Christ; bearing and bearing away the sin of the world, with all power in earth and in heaven in his hands? Or does your theology give you a little Christ, shorn of infinite power, unable to work miracles, as some of our noisy little skeptics tell us, and, I am sorry to say, some of our ministers tell us, unable to atone for the sins of the world and, of course, unable to conquer his guaranteed kingdom. Is your Christ a weak Christ, like the Christ of medieval art, unable to take the guidance of the faith of the world; or is he the Christ of the prophets, bearing on his shoulders the government; or the Christ of John, with face shining as the sun, whose voice is as the sound of many waters, able to measure his strength against the great world powers of evil and overcome them. Are you going to tell men that the whole world's sin has met its match in him who brought in a perfect offering on behalf of all sinful souls, and that in his name can be preached the forgiveness of sins and a place among



the justified? Then you will show yourselves God's men, Christ's ambassadors, through whom he will pour a torrent of his redemptive power upon men. Only men knowing the gospel to its heart of fire can sound its saving note. Legend tells us that at the closed castle gate there hung a magic horn which only the heir of the palace, who was an exile, could sound. Many essayed to send the breath of heaven through it, but in vain. At length the heir returned and, placing it to his lips, sounded the long, loud note that rang through all the valleys and the high hills, at which the gate flew back upon its hinges and the son entered into his own. This age waits impatiently the coming of the men who can sound this great gospel note, before which the gates of the kingdom will open to all believers. The world waits for the prophetic voice and the authoritative mandate able to sound God's full, rounded message of grace and salvation; for men of the positive faith, who know in whom they have believed and in whom all men may believe, and when these men come the gates of Mansoul will be carried by assault and the massive defenses of evil will topple and fall.

Before the monstrous wrong he sets him down  
One man against a stone walled city of sin.  
For Centuries those walls have been a-building.  
Smooth porphyry they slope and coldly glass  
The flying storm and wheeling sun. No chink,  
No crevice lets the thinnest arrow in;  
He fights alone and from the frowning ramparts  
A thousand evil faces gibe and jeer him.  
Let him lie down and die. Where is the right?  
And where is justice in a world like this?  
But by and by the earth shakes herself impatient  
And down in one great roar of ruin crash  
Watch tower and citadel and battlements,  
When the red dust has cleared the lonely soldier  
Stands with strange thoughts beneath the friendly stars.

SAMUEL H. HOWE.

*Norwich, Conn.*

## MAN'S SHARE IN THE ATONEMENT.

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There are many different aspects of the Atonement, which lead to various definitions, and man's share in the Atonement has as many different statements. We may take our stand at Calvary and hear Christ's words, "It is finished," regarding them as applying to the Atonement. "The chastisement of our peace was laid upon him, and by his stripes we are healed;" he "bare our sins in his body upon the tree;" "the Lamb of God, that taketh away the sins of the world." From this point of view man's share in the Atonement is that of the provoking cause; our sins nailed Christ to the cross; our guilt made necessary the paying of this tremendous price.

But a work of Christ is still going on; "He ever liveth to make intercession for us." The familiar hymn of Charles Wesley represents him as presenting before the Father his "five bleeding wounds," and thus effecting on God's part what Paul styles the "reconciliation." Unless God did accept the work of Christ, unless it was thus made continuously effective by the continuance in Christ's love and prayer of all that for which Calvary stands, the Atonement certainly could not be considered as accomplished. It would be as a bridge that made a beginning across the river, but never reached the other side, and therefore never became a bridge. Here again man's share in the Atonement is characteristically that of a beneficiary; the full energies of Calvary are still at work for us; Christ's prayers are even now ascending, and thus making sure for us a welcome as we approach our God.

But the figure of the bridge is just as applicable to man as to God. If man never responded, if he who was lifted up utterly failed to draw men unto himself, man and God would still be separate, not "at one," and the "at-one-ment" would be a failure on that side. Man must "look and live." He must apply the blood and be cleansed. He must become actively and

effectively a recipient. "Turn ye, turn ye, for why will ye die." And that this turning requires not only something worthy to be called effort, but something that is distinctly a supreme spiritual effort, more than that, a habit supreme among his habits of effort, any man who has honestly tried to accept and follow Christ knows full well. If by the Atonement we mean the actual making "at one" of God and man, man's share in the Atonement takes its place as of immense importance; it is indeed the business of his life, so far as he and Christ are concerned.

But he and Christ are not the only ones concerned. God loved the world, and Christ died for all men, "not wishing that any should perish, but that all should come to repentance." If a mere handful of men is saved, and these men are content to be a pitiable minority of the human race, what becomes of Christ's proud title, the "Saviour of the World"? Is it possible that such a comparative failure could fulfill the prophecy, "He shall see in the travail of his soul, and be satisfied"? Evidently man's share in the Atonement is not fully stated when we say that he is under obligation humbly and gratefully to receive for himself. "Let him that heareth say, Come;" "go ye out and constrain them to come in." Standing at this point of view, we see that man's share in the Atonement includes the evangelization of the world; yes, much more than a mere proclamation of the Gospel as a chance for men ready to accept it. It means argument, persuasion, appeal, every form of influence man can devise and put into operation. "As though God were entreating by us, we beseech you on behalf of Christ, be ye reconciled to God." By this time man's share in the Atonement becomes so important, so necessary, that it can be considered as a continuation of Christ's work; "as the Father hath sent me, even so send I you." And because we can preach a dying and risen Saviour, as Christ could not, our success in extending the beneficent results of Christ's great work can go far beyond anything possible to him in the days of his flesh; "Greater works than these shall ye do, because I go unto the Father." Man is now seen not only as "God's building," he is "a worker together with God."

Let us consider with some spiritual detail the experience involved in thus bringing men to Christ. We believe in Christ, we

desire to have them believe in Christ; we have life in Christ, we long to see the same life in them. But life comes only from preceding life. In this case Christ imparts His life to the willing soul; but He uses means, He depends upon an intermediary. We must, therefore, have a life strong enough to be vitalizing, to be "contagious"; and this life of ours must be brought into contact with them so that the contagion may be effective. Our faith must kindle theirs; otherwise "how shall they believe?"

This faith exercised in behalf of others, this faith that the God who saved us can save them, this faith in man that he is made for God and is salvable, is in the truest sense vicarious. Anyone familiar with rescue mission work can match this story concerning Mrs. Ballington Booth. Laboring with a girl of the streets, the girl's desperate reply was, "I have no faith in myself, that I can ever be a good woman." The swift answer came, "Oh yes, you surely can; I have faith for you." The interview terminated with no apparent results, but years afterward Mrs. Booth learned that her faith had roused the dormant energies of the sinning soul; and, because Mrs. Booth believed in her, she believed in herself, and sought the Saviour to whom she had been pointed.

No less obvious is it that in work at the opposite extreme, in the training of the family, in the processes of Christian nurture upon which many of us depend almost exclusively today, it is again a matter of vicarious faith. The children literally accept the faith of their fathers. The many men and women who can remember no time in their earliest years when they did not pray and try to do the will of God, are even more indebted to their parents for this communication of faith than they are for their physical being. And Christians need to have faith for other people's children as well as their own. Evidently if the faith of the church is ever to conquer the world, it must be a faith for man as well as in God, a faith that our next door neighbor and the man on the other side of the world can be saved, "must be saved," to use Peter's vigorous phrase. Christ had such faith in man and for man; and by His faith man now climbs to God. And that faith of Christ's must be interpreted by the church; the church in behalf of the world must exercise vicariously the same

faith, and so far forth must share in Christ's atoning work, if that work is to be generally effective.

But we can go farther than that, and we must go farther. Men never will see the need of faith in a Saviour, save as they see the need of being saved. In other words, there must be some consciousness of sin, some understanding of its deadliness, or at least of its damage, or men will simply be heedless of salvation. How is this sense of sin to be aroused? A study of the situation soon makes clear that repentance must come just as faith must come, through contagion. The right attitude of confidence toward God is not more dependent upon the vicarious faith of others communicated by loving contact, than is the right attitude toward sin dependent upon communication from a loving soul, that feels the shame and guilt of another's sin.

Take the training of the child again. A child has told a lie, and is perfectly indifferent about it; the lie seemed natural and inevitable to him. But the parent is distressed; "I am ashamed that my boy should lie." The father's love identifies him with the child. His sense of parental obligation makes him feel a responsibility concerning the child's untruthfulness. He takes the sin upon himself, and suffers the pain of it long before the child does. The child is impressed by his distress; he adopts the parent's view as to the sinfulness of lying; he comes to feel shame for himself because of his father's shame.

The vicarious process by which faith is awakened, the faith of the sinner for himself, is strictly parallel with the vicarious process by which repentance is awakened, the repentance of the sinner for his own sin. If we say in the one case that faith is exercised for another, why is it not legitimate to say also that repentance is exercised for another? to say, for example, that the father repented for the child, and taught his child how to repent. The expression is unfamiliar, and will seem objectionable to some. I care little about words. Let the reader take some other phrase, if he will; only let his phrase be significant enough to cover this fact, that the Christian has a vicarious relation to fill, not only with reference to the faith to be exercised by the sinner, but also to the repentance to be exercised by the sinner. Meanwhile permit me to use the phrase "repentance

for another " to mean that work of love which makes another's sin our own, just so far as it is possible for another's sin to be our own; and the extreme limits of this possibility are not to be fixed by any egoistic philosophy, but are to be found in the love revealed in Christ.

Have we not now come close to the most significant elements in Christ's suffering? Vicarious faith for others does not present itself characteristically as suffering, but rather as a great hope; though the energy that strives to uplift may, and not seldom does, become an agony. But repentance is a form of pain; it is for that reason that the sinner shuns it. And the love that not only believes all things, but is ready to bear all things, endure all things, is called to this "pains-taking" life of sin-bearing, of repenting for others, so realizing all the shame and guilt of their sins that by contagion this conviction may be imparted to others, and they may learn to hate and forsake sin. That these elements are to be found in Christ's attitude toward the sinner is obvious. He not only had faith in the world but he took upon him the sins of the world, feeling them all as his own, and assuming their shame and guilt. His sorrow may well be styled a repentance for the world's sin, in which can be traced all the elements of the earthly father's repentance for his child.

Here certainly is to be found one explanation of various extremely significant texts which the church has been prone to neglect. It is true that Christ took up his Cross so that we might be spared the cross, the cross of penalty; but he also took up his Cross to show us how we must take up our cross, the cross of Christ-like service. It is to be taken up daily, as life's business; it is to be taken up, of our own will, and not ignored so long as God does not absolutely force it upon us. We are to "fill up that which is behind of the sufferings of Christ." In his sufferings he has left us an example, that we should "follow his steps." The same lips that said, "Let this cup pass from me," said to James and John, "Ye shall indeed drink of my cup." Evidently there is in Christ's vicarious sufferings in behalf of the world an element that is entirely imitable, which the church must make as characteristic of its life as it was of Christ's life, if the church is to vindicate itself as God's chosen means of saving the world.

So far our discussion has concerned itself with the religious life, rather than its philosophy which we call theology. But in my own case I have found great devotional advantage in a theological restatement which has deepened and strengthened my sense of the Christian's unity with Christ in the whole work of making man and God "at one." Permit me to indicate as briefly as possible my theological credo, without attempting here any defense of it.

It is commonly said that while there is an imitable element in Christ's work, there is also an inimitable element; Christ suffered in behalf of the sinner, and so must the Christian; but Christ suffered in our stead, and this no one else can do. That there is an element of substitution in Christ's work I fully believe. I agree with the great majority of Bible readers in thinking that Paul, for example, plainly takes this ground; and I find his teaching as fully in accord with Christ's own utterances as the flower is with the bud. With Paul I regard substitution as a part of the fact of the Atonement, and not as a philosophy of the Atonement. But, when we consider the philosophy of this fact of substitution, it becomes evident that Christ could not suffer exactly the pains of the sinner. However love may identify itself with the sinner that is loved, it is the sin of another that love takes as its own, and not its very own sin. Separation from God is the worst penalty of sin, and the sin of another can never really separate us from God.

Mere justice, bare justice, requires that the sinner himself should suffer in proportion to his sin, not that someone else should suffer. But there is no such thing as mere justice in God. There is no merely automatic action of the sword of justice, or of the laws of retribution. Penalty has a reason back of it, the revelation of God's eternal hatred of sin and uncompromising opposition to it. If these elements of God's character can be as impressively and effectively revealed in something else than penalty, then that something else can take the place of penalty. No one who looks upon Calvary, and then upon the land of outer darkness, the land of spiritual poverty and stripes, can fail to see that God's hatred of sin is much more clearly revealed in the

pains of Calvary, which he himself bore, than in the pains his righteous law inflicts upon others. Our hatred of sin has its chief source in this fact, that we see its character in the sufferings of one whom we love because he loved us, Christ our Lord. Thus Calvary makes us doubly sure that God hates sin, even while it manifests God's love for the sinner; thus his righteousness is revealed, even as he calls to himself the unrighteous.

But is not a similar process going on in this world? For example, when a man's forgery brings him to jail, and he sees his wife heart-broken because of his crime, and yet loving him, visiting him constantly in his imprisonment, hoping with all her might that her sufferings for him may make it impossible for him ever to sin thus again. Is not his wife's distress greatly more impressive to him than any penalty the law visits upon himself? The Christian who thus loves the sinner, and bears the pains of vicarious repentance, surely interprets to us the love of Christ. Can we not go farther, and say that *in human measure* his work is fully identical with the work of Christ.

God is infinite, and we are finite; his holiness exists under conditions radically different from ours; and has qualities that will forever make it unattainable by us. Who are we, that we should put ourselves in the same class with him? Nevertheless we are made "a little lower than God"; "they were called God's to whom the word of God came"; we are to be holy, for God is holy; "ye shall be perfect, as your heavenly Father is perfect." If we may freely speak of imitating God's love, of loving as God loves, why should we not freely speak of imitating God's love in Christ, God's love as revealed in Calvary? Why are we not called upon to love literally as Christ loved? Jesus was united with God as no other man ever was or will be; his sufferings have, therefore, a unique value, and were borne "once for all." Who are we, that we should put ourselves in the same class with him? Nevertheless, if we are one with Christ in Christlike sufferings, if we are united with him as he is with the Father, are we not honoring him when we say that he has power to use our pains as he uses his own? Jesus was given the Spirit without measure, while we have his power in limited measure;



but is it not all one and the same Spirit? God became man, and had to become man in order to accomplish the work of redemption. The human nature of Christ, therefore, had a necessary part in the work; if the human Jesus, why not the human church? if the head, why not the body?

When we take the fullest view of the Atonement, is it not evident that the Christian is one upon whom comes in his measure all that came upon his Lord? And is that measure a barrier fixed by divine appointment? or simply the line beyond which we are not yet ready to love sacrificially? Where does Christ put any limit to the imitation of his love and his work by his disciples? The first time he plainly revealed to the Twelve his coming cross, he as plainly said "If any man would come after me, let him take up his cross, and follow me." Let us not think to honor him by declaring that we must follow far behind, and on another plane. Let us rather press up close to his side, sharing all the cost so far as we can, testing to the utmost the possibility of identification with Christ on the one hand and with the sinner on the other, accepting no limitations that experience does not prove to be impassable, daring to believe that we may be filled with all the fullness of the God who has revealed himself in Christ. How else can we enter into the joy of our Lord? How else shall we be fitted for a seat beside him on his eternal throne?

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## THE RELIGIOUS EXPERIENCES OF CHILDHOOD.\*

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It is devolved on us as a duty, and accorded to us, in the goodness of God, as a high and most joyful privilege, to fulfill today one of our offices as a Christian Church, in receiving to the fellowship of the Lord's Table a company of those who are mostly quite young in years, the children of our own households; nearly all of them brought up here among us. Young in years they are, I say, and yet they are not younger, I presume, than were a majority of the members of this Church and of our Churches in general, at the time of making their public profession of faith. I embrace the opportunity afforded by such a sacred and glad occasion to offer a few thoughts on the subject of the Religious Experiences of Childhood.

The person of whom mention is made in the text is John the Baptist. It was said of him by the angel of the Lord to his father, that he should "be filled with the Holy Ghost even from his mother's womb," — which certainly means that he was to be the subject of the grace of God from the beginning of his life. And, in however exceptional a measure this was to be the fact in his case, it as certainly implies that a true and effectual work of that same divine grace is not incompatible with the tenderest age, even within limits that forbid its subjects to know it as religious experience.

To define this statement and make it clear, let us first inquire "What is religious experience?" But before that, What is religion? It is a life, a divine life, a life from God, in the human soul. That is the substance of it, the nature of it. And religious experience, accordingly, is the experience of divine life in the soul.

May children, then, have religious experience? Yes, if they have souls. But how young may children have religious ex-

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\*A sermon preached April 29, 1906, in the Asylum Hill Congregational Church, Hartford, Conn., on the occasion of receiving into church membership a number of young people. The text was Luke 1:15 — And he shall be filled with the Holy Ghost, even from his mother's womb.

perience, i. e., who are properly children in the case? It is our habit to divide the age of childhood into two periods. First, the period of infancy; second, the period extending from the close of infancy, wherever that may be, to the beginning of youth, wherever that may be. The principle on which the division is made seems to be as vaguely determined as the point at which it is made.

Now, when the proposition is advanced that an infant is capable of religious experience, it is apt to seem to us, having at least one eye on our theology, very absurd at first; in fact almost a trifling with the subject of religion. To be sure, Christians have always, as by instinct, prayed for the descent of spiritual gifts upon their little children. What our Lord did and said when he blessed the infants that were brought to him, has ever been accepted as authorizing such a prayer. It is a very precious faith of the heart, wrought into the lullaby that I suppose was sung over all of us in our cradles, that there are "heavenly blessings," i.e., spiritual blessings, for babes. But religious experience! It is going too far to speak of that. And yet, if a spiritual blessing is not a religious experience, what is it?

Of course, the realm of infancy is, in one sense, an unknown region to us. We can enter it neither by memory, nor by observation, nor by communication any further than by those means by which we call out its smiles or dry its tears. Still, we may probably infer some things about it.

Going back to the definition of religion we set out with, that it is the life of God in the soul, and considering furthermore that in all cases the experience of it is a divine work, can any one see why infancy should be held outside the pale of it? Suppose it is an unknown region to us; it is not, therefore, so to God. Suppose we lack the power of spiritual communication with it, being not great enough to stoop so low, is God detained by the same inability? Why should not God, by His Spirit, have to do with the soul of a little child? It cannot be said that there is nothing for Him to operate upon. For, in the first place, there is an intellect — in the germ state, it is true, — but an intellect with rudimentary thoughts. And then, there is also a germinant moral nature, with a rudimentary will, and, it is to

be presumed the bud of conscience, or, if you please, of moral sense — everything — the whole moral apparatus, not wholly undeveloped, but only relatively undeveloped. And though we are not great enough, God is great enough, must we not think, to enter into transaction with the inner being of that child. He can perfectly adapt Himself to its capacity, to the small measure of its mind and heart; He can talk with it, and make Himself understood by it, and obtain answers from it. Is it hard to believe that He does? Harder, it seems to me, not to believe it.

Do you pity a little child? Answer the frequent sigh of the happiest mother as she muses upon the babe at her breast, contemplating its feebleness, its helpless dependence, thinking of the liabilities, forecasting the experiences, of the life before it. And does not God pity it? Moreover, it is His way to condescend. Littleness and weakness appeal to Him with a very special force, we are assured. And so the hypothesis of a divine spiritual ministry at the age of what we call "unconscious infancy," resulting in experiences that are in their nature religious, has very much, in reason, to support it. That we cannot mark or describe these experiences is nothing against the fact.

If it be said that the passive condition of infancy precludes the idea of that spiritual coöperation with God, upon which the work of his grace depends, I repeat that it is not passive, but only relatively passive. There is a will on the human side in the case. But is the measure of the spiritual gift of God ever determined by the measure of the understanding exercised in seeking and receiving it? By no means. We do not pretend that we, any of us, know what to pray for as we ought. God alone comprehends all our soul's need, all that it requires. It is our joyful belief, drawn from God's word, that where the heart is yielded to Him, He enters in to do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us." The fact is none of us is practically any larger than an infant to Him.

But let us pass on to that stage of childhood in which, in its moral phenomena, it is somewhat open to our observation, and is morally somewhat more within our reach.

I shall add little under this head. All that has been advanced applies still, as I look at it. For the childhood I speak of is, let me say again, not old enough to understand itself religiously, or at most, only in a very imperfect way. If there are spiritual operations in this period they will be the work of God's Spirit coöperated with now more apparently, though not more really by human agency on the part both of the child and its elders, yet not recognized by their subject as religious. They will take place in the child's thought, in the exercises of his mind and heart on the moral occasions his child-life furnishes; they will be manifest in the child's character. Well, to cut the matter short, can any sufficient reason be given why a child's obedience, a child's truth, a child's unselfishness, a child's resistance to temptation, a child's contrition, a child's prayer, are not to be regarded as the fruits of the grace of God, entering, therefore, properly into the account of the religious life?

Granting this, and what follows? A number of things follow.

It gets us rid of the idea, that has been and still is the source of much spiritual obstruction and of many difficulties, that childhood is a kind of spiritual Nowhere. The trouble with the Nowhere is, and always has been, to get out of it—to get the children out of it,—to rightly understand and cause them rightly to understand, when at length the time comes when supposedly they can have religious experience, what their spiritual status is. One of the pitifulest spectacles in the world is the perplexed struggle of a conscientious boy or girl to become a Christian. Such a thing has been known as such an one wishing to have been brought up wickedly for the sake of having repentance, coming to Christ, change of heart mean more, made a matter more definite, more comprehensible.

Secondly, conceiving the field of the moral history to extend back to the dawn period of life involves a recognition at a very early stage, which should be as early as possible, of the marks of the grace of God. For my part I believe that many children emerge from infancy with these marks upon them. It involves judging children as to their spiritual character, by the same practical rule by which we judge others. That seems very

reasonable, does it not? Yet many people seem to think that the only moral traits in a child that signify anything as to its spiritual condition are those of depravity. Suppose the same rule were applied to adults, and who could stand? Who of us is there who does not carry signs of his depravity? I believe again that there is a large class of children whose right principle appears in their character and life, no more obscured and mixed with alien elements, to say the least, than in the case of the general body of believers.

Thirdly, the theory of true religious experience by the operation of the grace of God, in the age of childhood, involves also the use of an argument with childhood, i.e., when it applies, very different from that which is accustomed to be addressed to it. It changes the counsel "Do thus and so in order that you may become a Christian" into "Do thus and so, because you are a Christian." There are very many instances, I can but think, to which this latter form of counsel is applicable, and in those cases the application of it is enjoined by the command "Take heed that ye offend not one of these little ones." What greater offense can there be than to tell one of Christ's little ones that he is not so; or not to tell him that he is so. I have heard a greatly esteemed neighbor of ours, here on the Hill, not a member of this congregation, relate that when he was a lad, being deeply conscious of the evil in him, yet wishing he were a Christian, he opened his heart one day to an older friend — a man whom he trusted — who had spoken to him on the subject of his religious duty, and that this man having by kindly questions drawn out his thoughts, said to him finally, "Why, my boy, if what you tell me is true, and I have no doubt it is, you are a Christian now." "That," remarked our neighbor, "was one of the gladdest hours of my life. I have never forgotten it, and never shall. It lifted a load from my heart. It cleared my way."

But, fourthly, the theory of so early a religious experience, possible and probable, if accepted, signifies a great deal to Christian men and women who live in much nearness of social contact with children. There is no view that invests the office of parenthood with so high an import. The further back my child's spiritual history dates, the further back dates my responsibility in relation

to it, the further back dates my spiritual ministry in the case. In the fact that God operates in grace upon the soul of an infant before I can coöperate with the work by speech or other overt means, does not at all exclude me from a part in it. I am more than a mere bystander. I am God's instrument in it all. The children that Jesus blessed were brought to him, and so must all children be brought. There is a bringing by the traction of personal influence. Nothing in the world is so subtle in its operation, so penetrating, as personal moral influence. If a little child is morally impressible, as we have supposed, the most pregnant circumstance of its situation on the earthward side is contained in the character of those who are around it—in the tempers and dispositions in which they live, in the moral atmosphere they create. There must proceed therefrom hindrance or help to any moral being within range; that which tends to frustrate the grace of God, or that which concurs with and abets it. We have inevitably a moral effect on our children from the day of their birth, according to our spiritual quality. And this is a call to holy living in families, to gentleness, to patience, to charity, to forgiveness, to self-control and self-giving, to the testimony of the love and fear of God in every form, to the manifestation of the mind of Christ, than which there is none more imperative, none that should be more persuasive. A woman, the mother of a numerous family, told me not long ago that she had never laid a child down in the cradle or taken it up from the cradle without lifting a prayer to God on its behalf; from which I judged that the air those children breathed in their cradle days, as diffused from her spirit, had then been the means of God's grace to them.

And now, brethren, with regard to those who are present with us today to confess Christ in what is for them a new manner, by the open witness of their trust in him as their Saviour and of their purpose to obey Him as long as they live, I have it to say; that all of them as the result of a varied ministry of God's truth and grace to them through their whole lives hitherto, have found, on coming to think somewhat of and for themselves, that it is their prevailing wish and will to go the Christian way in this world. And we join our thanks to God with theirs, that in the

issue of His divine care and providence on their behalf, it is so, when it might have been otherwise. They are very imperfect Christians. Certainly they are. All of them have infirmities and faults. Certainly they have. And they are themselves aware of it. I can truly say for them, that their standing forth here to take their sacred vows upon them will not in the least signify, in the case of any one of them, I believe, their moral self-satisfaction. Nay, there are fearful and trembling hearts among them. But they hope, and we may hope, that they are disciples of Christ, disciples, indeed, with much to learn, but still disciples, learners, and they claim to be nothing more.

It is true that their trials as Christians, their great temptations, are yet before them, mostly unsuspected by them; but it is reasonable to judge that they will meet those perils to best advantage on the ground on which they are to place themselves by the step they take today. The Church in opening her arms to them will not have done with them, will only have begun with them. They will need from us as older fellow disciples, in private relations mainly, much service of guidance, of instruction, of encouragement, of patience and forbearance, of admonition and rebuke it may be, it will likely be. They must have it. It will be their right as well as their need. Oh, that He who by His good Spirit has lighted and led them thus far in their earthly pilgrimage, and brought them to this hour, may be their Light and their Leader henceforth always; and may His Church be to them in His name a loving and true Helper unto faith and holiness, till, in Heaven's mercy, they receive the crown of life above.

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## RECRUITS FOR THE MINISTRY.

It is intended to consider this topic in the light of the answers received to a circular letter sent to about fifty Congregational College and Seminary Presidents, Missionary Superintendents and pastors who were thought to be especially conversant with the situation, and the deductions from them are made with special reference to the ministry of the Congregational denomination.

First we must look at an old and warmly disputed question from the standpoint of present conditions and experience,—*Is there a real demand for more ministers? If so, where?* On the surface my correspondents seemed to disagree in their answers, as I hoped they would, for the broadest outlook is needed upon this question. And yet I think they substantially agree, or at least their various conclusions do not seem to be necessarily conflicting, if one is allowed to interpret them. A minority of my correspondents answer this question with an unhesitating “No.” “If by real demand,” says one, “you mean a real willingness and ability to pay the price necessary for securing good men (which is the economic sense of the word ‘demand’), No.” Can you challenge that statement as far as our conditions here are concerned? During the past ten years the wealth of our country has increased enormously, and the cost of living has greatly advanced, as much for the ministry as for any other class, probably more than for most classes. In every other trade and occupation salaries and wages have enjoyed substantial increase, but during this period the salaries of our Congregational ministers have been actually decreased 10 per cent. However the economic sense is not the determining interpretation for a follower of Jesus Christ. Still there are others who think that there are ministers enough now to fill all vacancies and stand ready to prove it with the figures. Brethren who have conscientiously and imprudently resigned one position before se-

curing another will from personal and painful experience readily subscribe to this conclusion. The number of our ministers without charge is steadily increasing from year to year. It was 25 per cent. of the whole number in 1857, it is 35 per cent. now. Explain it as you will, and there are explanations, still it has an unpleasant look. Men who have the broadest view of the situation and believe we need more ministers, admit that many good men are being forced out of the active ministry into other occupations by the financial pinch alluded to. Our denominational statisticians estimate, that of the more than 2,000 ministers without charge there are 500 men able and willing to render good service to the churches. But they cannot obtain the positions they wish, and will not take those they might secure. Now for a long time the number of our theological students has been decreasing relatively to that of those preparing for other professions, and recently the number has been actually diminishing. From 1880-1902 students of Law increased 344 per cent., of Medicine 125 per cent., of Theology 40 per cent., and Congregational Theological Students 35 per cent. And from 1899-1903 students of Law increased 18 per cent., of Medicine 14 per cent., Public School Teachers 8 per cent., while Theological students actually decreased 11 per cent.

Coming now to the situation in our Congregational Churches, the students in our Seminaries have, during the past ten years, decreased 18 per cent., and what is more important for our present consideration and more startling withal, the theological students coming from our Congregational Colleges have during this period decreased forty per cent., and from our New England Colleges 54 per cent., and yet the number of students in these institutions has been increasing rapidly all this time.

The percentage of theological students to the number of our churches has fallen from 12 in 1892 to 6.8 in 1905.

There can be no doubt but that the sources of ministerial supply in New England are rapidly drying up, and that of the diminishing number of candidates for the ministry a larger proportion are coming from the West and South, while especially in the West the pastors supplying the smaller churches are being drawn by necessity from other denominations, Bible Training Schools,

etc., many of them, if not most, having little or no adequate training or preparation for their work. A large majority of my correspondents, therefore, in view of these conditions and demands affirm that there is the need for more trained ministers. We must admit that there is a demand for ministers just as there is a demand for new members of any other profession, however those already in the profession may feel about it, and that if this demand is not met by the constant accession of new blood and life the quality of the ministry will steadily decline.

It goes without saying, though my correspondents said it frequently, that there is always room at the top, and men of exceptional gifts are always in demand. Moreover, the testimony is conclusive that more men are needed in the Foreign Mission field, at the South, and especially at the West, and that throughout our land there is a crying demand for competent men for the smaller and least attractive places, although the supply for the larger fields is still fairly adequate. As one correspondent puts it, — "There is no need for ministers who wish to be supported, but who have no power to help or support the church. We have already far more than we can care for. There is a real demand for ministers who can do impossible things, — build up churches which are run down, harmonize churches which are distracted, and subdue the forces of evil in the communities where they labor." It seems clear also that if we are finding it increasingly difficult to man our smaller churches and provide for missionary demands, it will not be long before the pinch will be felt all along the line of our work, and that there is a real danger of a widespread and undesirable change in the tone and character of the ministry. Moreover, if the phenomenon of the drying up of the sources of supply for the ministry, now so manifest in the East, should extend to the West and South, as it might very probably, the question of ministerial supply will become exceedingly difficult.

Our second question relates to *Any change in recent years in the education and general fitness of candidates for the ministry.* With regard to the men recently graduated from our Seminaries, the testimony is unanimous that there has been no falling off in

scholarship, ability, or promise of usefulness. Two out of the three men chosen to represent Yale University in a recent inter-university debate were taken from the Divinity School.

The proportion of College men among the students in our Theological Seminaries has increased 10 per cent. in the last ten years.

It is probably true that our Seminaries are obtaining, as never before, picked men, of superior education, and imbued with the spirit of self-sacrifice. The man who is seeking the ministry because it is an easy job, or who is pushed into it because he is unfitted for anything else, that mythical character of whom we have heard so much and seen so little, cannot be found, and can hardly be imagined to exist under present conditions. It costs too much to enter the ministry today. A recent inquiry among some 400 country churches in New England brought out the general testimony that the present ministry compared favorably with the past in devotion and self-sacrifice.

Candid and competent observers are reporting all the time that our country churches in New England were probably never better or more strongly manned than they are today. The only criticism of our Seminaries made by my correspondents was that their products were sometimes too intellectual and better fitted for the professor's chair than the frontier pulpit or small church.

It is evident that they do not find their way in sufficient numbers to our churches in the West or our smaller churches elsewhere to satisfy the demand for trained men. There are abundant and more attractive calls for them elsewhere, though they respond well to the call for service in the Foreign field.

And we are brought to ask the further, and most important and pressing question — *What are the reasons for the present scarcity of ministers?* President Perry of Marietta, from a study of the replies of more than 400 College students to an inquiry of this kind, expresses the student mind upon this question in a paper read before the Religious Education Association. The answers I have received substantiate and in some particulars amplify his conclusions.

Among the reasons given, agnosticism and doubt of the verities is not strongly urged. It doubtless exists as a deterrent force in some cases, and we are not anxious for men to enter the ministry who have not a clear, distinct, and vital message. The conservatism of the churches and their unwillingness to accept new truth is also supposed to influence some against the ministry. It is not thought that these classes are large. And it is believed that the trend of the time is toward faith and not doubt, or at least that the situation in this particular is improving.

More than half of my correspondents urged the loss of prestige and influence of the profession as a deterrent cause, and, while many doubted or denied it, President Perry found no other reason occurring more frequently in his answers from students. The average student attitude toward the minister, he says, is one of utter disregard, if not contempt. The ministry is of no reputation in the University. We must recognize the fact that the ministry has suffered a great loss of prestige. President Woodrow Wilson recently said, that the clergy had in modern times been unfrocked both literally and figuratively. The minister has lost in intellectual pre-eminence and social leadership in the general uplift and advancement of our education and civilization, which has resulted in no small degree from his own labors. His office has suffered beyond measure at the hands of the churches. From 1857 to the present time the number of men installed by council in our churches has actually decreased, and the percentage of such in our active ministry has fallen from 55 to 20.

Peculiarities in individual cases, changes in ecclesiastical custom and practice, etc., etc. — all these are urged as explanations — but the facts remain and testify beyond question to a radical change in the estimation and idea of the ministry. The people are more and more clothing their ministers in business garb, cut-away or sack coat, and frequently very short. The minister himself has often been so willing and eager to renounce and lay aside all official position and prestige, to become simply a man among men, influencing them as a friend and brother and not as a priest, as not only to co-operate with the brethren of the Church in this change of garb, but even to tear the old coat in his haste to discard it.

Examinations for licensure are coming to be esteemed a mere form and ordinations mere social events. Whatever we may think of these changes, it is clear that they do not tend to make the ministry more attractive to young men. The Y. M. C. A. has been magnified at the expense of the ministry as furnishing a broader and freer field for Christian service. The number of professions and occupations furnishing openings for educated men have been multiplied, and the printed word is commanding ever increasing advantages in its competition with uttered speech. All this has reacted unfavorably upon the attractiveness of the ministry.

Another deterrent reason, much more generally recognized, is,—The inadequacy of the financial support and the consequent restlessness of the ministry. Returns from one half of the graduates of one of our prominent colleges a few years since indicated that those entering the ministry received less than one-half the average salary of all the graduates, and even then the ministry made a better proportionate showing than it would, had those receiving the largest incomes in other callings been willing to reply.

Moreover, these carefully collated statistics demonstrate the fact, to which my correspondents also bear their testimony, that the salary of the average minister experiences a marked decline after he passes middle age, while the remuneration in every other calling shows an increase. To deny the reality of an age limit, or dead line, one must, therefore, maintain that the minister alone of all men in his mature years is usually and peculiarly lacking in fidelity and devotion to his work, and that exceptions prove the rule itself to be untrue. The salaries in many of our smaller churches are on a level with the wages of unskilled labor, without the possibility which even such labor has of an advance. With promotion uncertain and not as elsewhere for the most part dependent upon faithful service, with superannuation early and no provision for old age, students reason, says President Perry, that "in the ministry a man is called to give all his time and thought and then to have his salary raised with difficulty, paid irregularly and with grudging, giving him the sense of being an object of charity. He has to beg for his pay and get little at

that. As one put it, "he is to be a pauper all of his life." On the other hand, however, there are those who believe that the right men will respond readily to the call for sacrifice in the spirit of real heroism, whether the work is to be at home or abroad. Vows of poverty, badges of inferiority, isolations, and deprivations will not daunt them—only they will ask, as they undoubtedly and evidently are now asking, is there a real call to make the sacrifice here in the home churches? Do the churches themselves make any proportionate sacrifice in the salaries they offer? If they do not, is there any real call to serve them?

The breaking down of denominational lines with the growth of Christian fellowship so characteristic of our time, while it has not as yet gone far enough to do away with many competing small churches, as it surely will and must, certainly deters many a young man from putting in his life to perpetuate sectarian differences.

The call from places where the Protestant population is dying out, moving away, being supplanted, or where the people are being drawn to near-by growing centers of life, does not sound loud in the ears of candidates. Those writing from the smaller churches in New England also mention the unreasonably critical attitude of the people toward the minister as another harmful factor. The smaller the church the more difficult it often is to settle on a pastor. The good Bishop, after listening to an enumeration of the distinguished gifts and graces desired in the candidate for one of his smallest parishes, sat silent for a while, and then said, "I was wondering whether I had better send you Phillips Brooks or the Archbishop of Canterbury." We have more sympathy with the simple requirement of the Western parish who wrote for a man who could swim, their last pastor having been drowned in crossing a river, for the student mastering our modern College and Seminary curricula ought to be able to meet that demand. These smaller churches in New England are reported as criticising their ministers for not eking out their pittance of salary by the practice of agriculture, and condemning them most cordially when they attempted it. Ministers have been dispossessed from the parsonage for keeping

cows, serving on the school board, helping their wives with the sewing machine, not to mention trivial reasons. These little things make an unpleasant impression upon young men. And yet, according to the unanimous judgment of my correspondents, and the testimony of the students themselves, the most important and effective force in deterring men from entering the ministry is,—the worldly spirit of money getting so dominant in all of the thoughts, ambitions, and ideals of our time and life, whether in college, home, church, or community.

The big man, so esteemed everywhere, and, therefore, so considered by the young man, is no longer the minister, even in country places, but the successful business or professional man, and success is measured in dollars. In the college the clergyman has largely lost his place in the teaching force, candidates for the ministry have become the exception in institutions founded as schools for the clergy, but now more largely occupied in training Captains of Industry. Country homes no longer consecrate and rear their children for the ministry, as they did formerly.

In our churches, the prayer to the Lord of the harvest, that he send forth laborers into his harvest, has long since grown rusty from disuse. My correspondents write me that ministers and their wives are not infrequently heard saying, "We don't want our boys to be ministers and suffer as we have." This last being the most ominous sign of all of the prevalence of the commercial spirit. Is there any wonder that the springs of the ministry are drying up in New England?

We are encouraged, however, by some signs of the turning of the tide. A great wave of righteousness is sweeping over our land, emphasizing anew moral values. Some of our College Presidents are awakening to a sense of the situation. Our Theological Seminaries in this State are doing what they can to stimulate an interest in the ministry.

An advance of one-third (from \$600 to \$800) in the salaries in our country Home Missionary churches would, I believe, be an act of simple justice and wise policy, and then these salaries would be considerably less than those paid to like workers in our cities.



And yet, as we have seen that the reasons for our unhappy situation lie so deep and widespread, our chief hope for better days in the ministry lies in the expectation of a revival of the religious life among us all, a movement and outpouring of the Spirit of God that shall awaken and renew in church, home, college, and community the spirit of devotion and consecration to the work of the Kingdom, and dignify and make attractive the Christian ministry.

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## Book Reviews.

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The best that can be said of Mr. James Aitken's little commentary on *Job* in Messrs. T. and T. Clark's "Handbooks for Bible Classes," is that it will probably send its reader to Davidson's commentary in the "Cambridge Bible." If he from that goes on still further and reads, for example, Cheyne's article in the "Encyclopedia Biblica," he will know a great deal more and see a great deal more clearly than evidently does Mr. Aitken. His book is very good in its way, but that way is very small, timid, and scrappy. Even the "young person," beginning *Job*, might as well skip it and start with Davidson first. Frankly, the reason for the existence of this book is not clear. (Imported, Scribners, pp. 114. 45 cents.)

D. B. M.

One chapter, and that a broad one, geographically and chronologically, of the romance of scholarship must tell of the Jewish schools, their ideals, their achievements, and their fates. Such a chapter is essayed for a corner of the field by Dr. William Rosenau in his *Jewish Biblical Commentators*. It is a little sketch in about 150 pages of Jewish Biblical exegesis from the Talmudic period to the nineteenth century. The record is full of light and darkness, faith, suffering, and courage. The flickering of the torch is very plain, but the endurance which carried it — that mystery of Jewish tenacity — is still plainer. That such exegesis should have been possible, and such patience, alternately stirs our wonder. But perhaps our own ideas may seem as absurd in time to come; may our courage and steadfastness to duty in that case be as plain. To the unimaginative, then, this little book will be only a rather clumsy and dry presentation of clotted absurdities; to the true student of history, it will be full of pathos and light. (The Local Baltimore Press, Baltimore, Md., pp. 153. \$1.00.)

D. B. M.

Professor J. MacBride Sterrett of the George Washington University in his *Freedom of Authority*, has given us a singularly interesting series of "Essays in Apologetics." The book is made up of eight chapters, the first four of which, comprising more than half of the total pages, are newly written, the last four are practically republications of previous papers intended to reinforce the positions taken earlier in the book. The newer portion was written as the author tells us "in a heat, almost at a sitting," and the reader feels the steady firmness of grasp, as well as a contagion of enthusiasm in the style, something like that which comes to one sitting beside a skilled reinsman as he is urging a fine horse to full speed. There is a strong ictus in the progress of the thought and a contagion in the style that is singularly fascinating. One feels that, as he says, the author has "freed his mind on some vital topics of the

time," and observes, not only that the author has a mind that is quite worth freeing, but also that it attains its freedom under the authority of a well articulated logic.

A word or two as to his ecclesiastical and philosophical position will make clearer the brief exposition of his thought that it is proposed to give. He tells us that he is by birth a Presbyterian, but by intellectual conviction a member of the Protestant Episcopal Church, with a very sturdy emphasis on the "Protestant." He believes "in the One Holy Catholic Church as realized through historic process under the Divine guidance....But under this guidance, the practical step to be taken by us today is toward an autonomous national Church. It is the ecclesiastical problem of the country. It is the longing of every Christian heart" (p. 307). The basis of this Church should be the Lambeth "Quadrilateral," all points of which are essential, but are not conceived to be essential in the High Church sense. In philosophy he is a teleological rationalist of the school of Aristotle and Hegel, his two main points of insistence being that the world process should be interpreted in terms of its goal, and that this process is due to the inworking of a personal God who through it all is realizing Himself.

From this point of view he addresses himself to the modern school of historical interpretation of Christianity as represented by Sabatier and Harnack on the Protestant side, and Loisy on the side of Roman Catholicism. The first chapter of the book gives title to the volume and lays down the writer's fundamental positions. It consists of a criticism of the modern school of extreme individualism, and the insistence that the individual is never absolutely independent, that his freedom is realized only in his historic environment and through yielding to the authority of this environment. Conformity is "the necessary means of self-development. The man not less than the child, and the race not less than the man, is always under authorities, which can be traced to the One Supreme personal authority 'whose service is perfect freedom'" (p. 7). Such a position of the responsibility of the individual to the race through which he is developed raises the question as to whether any place is left for freedom. The reason why this question obtrudes itself is because persons will still continue to think in the terms of a superannuated natural science which claimed that the higher could be explained in terms of the lower. "It is this error of carrying a physical explanation into non-physical realms that is to blame for our repugnance at the social view of man. And we ought to revolt from any theory that negates the comparative worth of the individual. I am a *member*, and yet I am I. Through me the whole kind pulsates, and yet I am I....The uniqueness of individuality is the uniqueness of function or purpose within a systematic unity, which realizes itself in and through its differentiations into members or organs" (p. 23). "The true self is always an *alter ego*—the social self. I have freedom *in* bonds, not freedom *from* bonds. Thus I am only free when I am *not* free *from* social functions, from functioning as a good parent or child, citizen or churchman" (p. 33). Herein lies the root of morality. It cannot be of itself something absolute, for social moral obligation is progressive.

Not only so, but "morality itself is out of joint, and its immanent dialectic forces to religion." The desire of man, his constant yearning for perfection, can only be realized in God. "The ideal of religion is realized here and now. The complete surrender of the will to God, or God's full grace to man, so that at-one-ment is an accomplished fact of the consciousness, is the very essence of all religions. Religion offers a *present* beatitude and the assurance of a final beatitude. Our life is hid with Christ in God, and our faith counted to us for righteousness. *We are complete in Him*" (p. 42). Here then we have a theory of freedom realizable only in history, realizable only when the individual recognizes himself as part of a historical process, a freedom which is fully realizable in God who is both the determiner of the process of history and its goal.

It is from this point of view that our author proceeds to the analysis and criticism of the modern school of historical interpretation. It goes contrary to a sound philosophy of history, he holds, because it persists in reading history backwards and refusing to recognize in it the principle of inevitable rational progress. It is continually listening to "crab-cries" back to something—to Kant or to the consciousness of the primitive Church, or to the consciousness of Christ, or to some static individualized minimum, treated as containing the whole of a reality which has no true reality except as it is manifest in concrete historic reality. Such "crab-cries" lead back ultimately to a blank—to an abstract reality which never concretely existed and which never can become concrete in human history. The reality of Christianity is and must be an historic reality, a reality which comes to itself through God's leading of the progress of the religious thought of men. There can be no such thing as an abstract "Religion of the Spirit" attainable by the individual.

The chapters on Sabatier, Harnack, and Loisy, and on the Historical Method are admirable in their analysis of the thought of these writers and of their methods, and the excellent discussion of the historical method, and the examination of it in both its scientific and its philosophical phases is illuminating. Prof. Sterrett puts all three writers on the plane of an earnest and sincere faith. He insists with a true insistency that all three stand on the plane of a religious agnosticism, and that the final outcome must be either the rejection of their viewpoint and an interpretation of Christianity as a progressive faith realizing its truth in history under the divine guidance, or it must be the acceptance of their position with a consequent unfaith in Christianity as religious truth at all. As between the three his sympathies are with Loisy, in that he is more objective than are the others in holding that in the Church there has been manifest, at least imperfectly, an objective and progressive historical and communal faith, and that this faith, whatever faults may be in its earliest records, is a vital Christianity.

We would welcome these chapters as a wholesome criticism of views which, under the authority of great names, too many have been inclined to accept, without appreciation of the real issues involved in their acceptance. We believe that on the whole these issues have been none too forcibly put. That somehow, whether precisely as our author urges

or otherwise, the principle of a progressive revelation under divine guidance must be accepted in order to bring rational acceptability to Christianity. A static religion, existing, if it ever existed, in some remote past and appropriated in its static simplicity by the individual, considered as existing alone by himself and for himself, certainly cannot grip the world as an historical verity and a livable faith. And for calling the attention of people to this fact in a way so brilliant and attractive as that of Dr. Sterrett, he deserves hearty thanks.

The four concluding chapters of the volume represent an elaboration of the principles laid down in the first chapter and apply them to other problems. They do not seem so much alive as those which precede, and we cannot help feeling that the general impression of the book as one of most unusual timeliness would not have been diminished had they been omitted.

If the volume reaches a second edition a careful proof-reading would not be out of place. (Macmillan, pp. vii, 319. \$2.00.) A. L. G.

One of the faults that grows out of the very excellence of the spirit and traditions of Congregationalism is that the bond of its ecclesiastical union is so slight that it glories in its own ignorance of its own history and progress. Denominational self-consciousness does not necessarily imply either conceit or bigotry. The lack of it argues indifference to a noble heritage. Rev. Theodore P. Prudden has tried to tell about *Congregationalists*,—*Who They Are and What They Do*, in the interest of a fuller acquaintance with the denomination. He has succeeded in arranging in the form of a Catechism the principles, history, personalities, and institutions of Congregationalism in a way which makes this little book a most admirable pocket encyclopaedia of history and work; and at the same time he has produced a book which throughout is interesting to read, and is eminently practical for use in Sunday schools and for distribution in a parish as a convenient hand book of information. (Pilgrim Press, pp. 80. Boards, 40 cts. Paper, 25 cts.) A. L. G.

We have no hesitation in saying that Thomas C. Richards' *Samuel J. Mills, Missionary Pathfinder, Pioneer and Promoter*, is the most valuable bit of Christian biography that has been brought to our notice this year. When we consider the peculiar interest which attaches to the name of Mills, because of the pre-eminent place which he occupies among the founders and promoters of the great modern missionary movement, it seems a little strange that we have been compelled to wait so long for a worthy story of his life; the more so, as there has ever been an abundance of easily obtainable material from which a satisfactory biography could have been prepared. It is evident, however, that our author was not drawn to his subject by the prospect of an easy task; for while full use has been made of all readily accessible sources of information, the finished results of his work indicate a large expenditure of time and strength in the patient accumulation of much that a less thorough and scholarly writer would have passed by. In short, it is a book of such high quality as to warrant the opinion that it satisfies com-

pletely the need which it seeks to supply. (The Pilgrim Press, pp. 280. \$1.25 net.)

S. S.

It is necessary that the viewpoint of a missionary and the viewpoint of the special student of the Science of Religions should be somewhat different. The former has the minute knowledge of the religion as it is daily practiced and notices its effect on the character and development of races and individuals. Moreover he has a firm conviction that the religion he professes is the true, the best, religion, and is bent on winning others to his belief. The latter on the other hand may be of any religion or of no religious belief. Sometimes he feels that impartial examination of all religions necessitates the acceptance of none. Moreover, he frequently knows only the literature, and little of the life, while the situation of the missionary is sometimes the reverse. Missionaries have sometimes been justly criticised for their lack of knowledge of the classic religion of the people they minister to. They have also been even more often unjustly criticised for knowing many things the scientific student is ignorant of. Happily there is at the present time something of an approach in the points of view of the two,—due we must say to the enlargement of horizon of both. The Student Volunteer Movement has put out an excellent little volume on the *Religions of Mission Fields as Viewed by Protestant Missionaries*. It is evidently designed for Mission Study Classes and is well adapted to the purpose. The authors have been well selected and the work, while of course unequal, is on the whole exceedingly well done for the purpose in view. Such names as De Forest, Janvier, Zwemer, Sheffield, Meyer, have a value much greater than that of simple locality. Each essay is preceded by an excellent bibliography, with the important works starred, so that there is provided material for wider study, and the whole is well indexed. It is both an interesting book for general reading and a good manual for study. (Student Volunteer Movement, pp. 300. 50 cts.)

A. L. G.

There is no doubt about the necessity of Sunday school teachers having at hand some sort of a system of doctrine that they can refer to. Scholars are interested in doctrinal questions, because doctrine is after all but the more or less adequately formulated expression of a religious consciousness. It is hard to set teachers face to face with any formal treatise in dogmatics,—it is hard for the teacher and for the one who has expectations that the work will be read. In his *Letters to Sunday School Teachers*, President King of Oberlin has really sketched out a system of both dogmatics and ethics, and at the same time he has done it with such winsomeness of form and such simplicity of statement, and with such an appreciation of the point of view and needs of his readers, that they will hardly feel conscious of it. They will, however, feel after reading it that they have found an interpretation of their own Christian life and an ideal for the Christian life of those whom they are set to teach, which will prove stimulating to the personal Christianity of the teacher and valuable in guiding the life of the pupil. It is one of the many good things which at one time and another are appearing in the "Pilgrim Teacher," and its publication as a book will prove serviceable

to many. Ministers with a turn for theological discussion will here too find some interpretations of Christian doctrine that will give them the opportunity to sharpen their implements of theological analysis. (Pilgrim Press, pp. 199. \$1.00.)

A. L. G.

Dr. Amos R. Wells is too well known to need recommendation. We are all under obligation to him for his prolific and helpful works. His name has been chiefly associated with the Sunday School and the Endeavor Societies. In his new volume he takes up a discussion of Christian Unity. His thoughts are suggested by the 17th of John, but his book is not a volume of sermons. His aim is to discuss in a simple, familiar, almost conversational way the current objections to a closer organic union of the churches, and to suggest both the grounds for such union, and practical methods for achieving it.

The discussion has the special value of coming from one who has been in such close relations with the churches, and knows the common and familiar moods of people in general, so that the points he follows up are the ones that have a popular currency.

It is questionable whether the method of printing the pages will aid his object. Each chapter is a unit, and discusses a phase of his theme; but by breaking the pages into a succession of apparently disjointed paragraphs, each beginning with a large capital, one receives the impression that he is reading a series of brief disconnected meditations on the subject. The truth is that the subject matter is closely reticulated and should read continuously as a cogent line of thought.

The printing of the book reminds one of a volume of devotional excerpts. This is evidently, however, not the aim of the book—but it is designed for a careful, continuous line of thought. For a pithy, practical, and very earnest discussion of this subject we heartily commend this book—“*That They All May Be One.*” (Funk & Wagnalls, pp. 209. 75 cts.)

A. R. M.

Dr. Wm. L. Watkinson's *Duty of Imperial Thinking*, is a fine illustration of compact writing. A volume of 270 pages contains 53 short sermons, on a wide range of spiritual themes. Nearly all of them have to do with inner problems of the Christian life. Though brief, these chapters are sermons, and not merely meditations. Each has a text, and in most cases they display a fine homiletic development. We know of few volumes of sermons that can be compared favorably with Dr. Peabody's “Mornings,” and “Afternoons” in the Chapel (of Harvard). These brief discourses by this eminent English Methodist come into such comparison, and are worthy to be ranked with the talks in the Harvard Chapel. They abound in fresh and stimulating thought, wide reading, and pertinent illustration. He has in a marked degree what some one has called “exegetical divination,” a striking, though legitimate rendering of a new theme for an old text. To preachers who would study how to adapt a full and thoughtful message to the demand for brevity, we would commend this excellent volume. (Revell, pp. 270. \$1.00.)

A. R. M.

For the past few years there has been a comparative lull in the business of publishing new church hymnals—perhaps due to the fact that

there was so much excellence and variety in those already accessible. But now we have an interesting collection, *Church Hymns and Tunes*, from the publishers, years ago, of "The Evangelical Hymnal" and "Carmina Sanctorum." The editors, Rev. Dr. H. B. Turner and William F. Biddle, have done their work with much care and discretion, and the publishers have given the book an attractive outward form. In a general way, the collection resembles the latest issue of The Century Co., but is larger, containing nearly 650 hymns, of which nearly one-half are common to both. The arrangement of material is felicitous, the literary oversight of details is thorough, and there seems to be no conspicuous idiosyncrasy of plan or purpose. The music is uniformly good. There are several satisfactory indexes, and the book may be had with either of two sets of Bible or Responsive Readings. A valuable feature is the printing of the words throughout in a handsome and very legible black-faced type. (A. S. Barnes & Co., pp. 578. \$1.75, or \$1.35 in quantity.)

W. S. P.

There are doubtless great numbers of people who have been touched and uplifted by the singing of Mr. Sankey that will welcome his *Story of the Gospel Hymns*, recently published. In it he gives, first, an exceedingly interesting sketch of his own life, especially in his chosen work, and, second, a series of notes upon a large number of the Gospel Hymns, sometimes dwelling upon their origin, sometimes describing instances of their practical use in evangelistic work. The whole furnishes valuable light upon the aims and methods of those who believe in the efficacy of this emotional type of verse and melody to accomplish spiritual results. Its spirit is uniformly excellent and commands hearty acknowledgment, even from those who believe that the same consecration and fervor might be conjoined with a finer taste and a deeper knowledge of poetic and musical form without losing its popular power. The two great difficulties about the whole Gospel Hymns movement are its tendency to overpress mere Biblical phrases and detached ideas and the impression that it often gives that Christian experience, to be warm and real, must express itself in ways that are essentially crude or trivial. But no one can deny, especially after reading this book, that in certain conditions and limits it has had and probably will continue to have a large influence for good. (S. S. Times Co., Phila., pp. vii, 272. 75 cents, postage 10 cents.)

W. S. P.

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